

Final Call For Open Meeting Of Assemblies Committee

Do you have suggested plan as to the future course of an assembly program for the State Convention?

Do you have any ideas that would contribute to any plan? If so, the assemblies committee appointed by the State Convention Board invites you to be present and present them at an open meeting of the committee to be held at the Baptist Building in Jackson Tuesday morning, Jan. 26 at 10 o'clock.

The invitation has been extended by Dr. Beverly Tinnin, Meridian, committee chairman, who added that all who come will be heard.

Dr. W. Douglas Hudgins, executive secretary, says that the meeting will be held in the chapel.

Gulfshore Baptist Assembly and Camp Kittiwake, both at Pass Christian on the Gulf Coast, were destroyed by Hurricane Camille in the summer of 1969.

The committee was authorized by the State Convention and its final report and recommendation will be made to the convention for its official action on the matter.

Other members of the committee are: Rev. Dan Morton, Amory; Rev. Gail DeBord, Long Beach; James Roberts, Oxford, and Ralph Reeves, McComb.

World Alliance Sunday Tol

WASHINGTON — The president of the Baptist World Alliance says that the strength of the organization lies "in both the unity and the diversity" of the world's more than 31 million Baptists.

"No caricaturist could picture a greater variety of human beings," the president, Rev. Dr. V. Carney Hargroves of Philadelphia said. "We are of a variety of skin colors, living and working in 129 countries, speaking a variety of languages, saluting a variety of flags, wearing a variety of clothing styles, and eating a variety of foods."

"But despite our differences," says Dr. Hargroves, "we have in common our own individual and personal profession of Jesus Christ as Lord."

Dr. Hargroves, pastor of the Second Baptist Church of Germantown (Philadelphia) for 38 years, reflected on these attributes of the worldwide Baptist family as world Baptists look

to observance of Baptist World Alliance Sunday, February 7.

The BWA headquarters office in Washington, where Robert S. Denny is general secretary, has issued a new statistical summary of Baptist membership by countries, reporting a grand total of 31,041,337 in 129 countries. The great majority of them are in North America where the United States reports a total of 27,238,828. The second largest group from any

one country is — surprising to many — a total of 570,000 in USSR.

"Each unit in these tables," says an editorial note, "represents a man or woman who has personally professed faith in Jesus Christ as Saviour and Lord and has followed him in believer's baptism. As a follower of Christ he is dedicated to the fellowship and service of his church and to the witness of his Lord to the uttermost part of the earth."

Baptists like to sing an old hymn: "Blest be the tie that binds our hearts in Christian love." (The hymn was written by a Baptist, John Fawcett.) Dr. Hargroves says that this tie has been able to achieve Baptist fellowship despite the divisions of national, racial and political barriers. He cites as an example the fact that despite Europe's East-West political differences, Rev. Michael Anderson, Moderator of the General Assembly of the

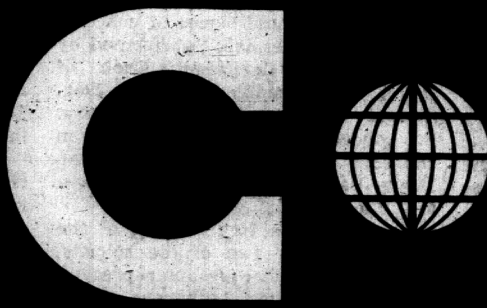
The Baptist Record

OFFICIAL JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

Published Since 1877

JACKSON, MISSISSIPPI, THURSDAY, JANUARY 21, 1971

Volume XC, Number 44



cooperative
program

AGENCY
OF THE
SOUTHERN BAPTIST
CONVENTION

10th ANNIVERSARY
STEWARDSHIP COMMISSION, SBC

SBC Stewardship Commission Observes Tenth Anniversary

NASHVILLE, Tenn.—Some people count their birthdays thankfully. Others quit counting after reaching certain years. How should a Southern Baptist agency count its birthdays?

The Stewardship Commission of the Southern Baptist Convention is now ten years old and Merrill D. Moore, the only executive director this agency has ever had, says that Southern Baptists have every reason to count these years joyfully and thankfully.

What has happened during this decade to bring about a celebration of thanksgiving? The Stewardship Commission and state stewardship secretaries, working in conjunction, have created various stewardship development programs which have been implemented in thousands of churches.

These include the Forward Program of Christian Stewardship, the hallmark of such programs. The Growth Program, designed with the small church in mind, was created and is in wide use. Tithers Enrolment Week was conceived and is still a standard program used by thousands of churches.

The Weekend Stewardship Revival placed a unique and different emphasis in a unique and different way on a basic idea—revival of biblically-oriented stewardship concepts and commitments.

Money management materials for the Christian family were written and their worth proved. The Stewardship Commission, along with state conventions (Continued On Page 2)

'70 Cooperative Receipts Up 0.3 Percent Over '69

Total contributions from Mississippi Baptists through the Cooperative Program for the year 1970 amounted to \$3,225,007.00, according to Dr. W. Douglas Hudgins, executive secretary.

Although slightly in excess of mission gifts for 1969, the sum represented only 82.4% of the Convention's budget for the twelve month period.

"Naturally, all of us are disappointed that we did not reach our mission goal during 1970," Dr. Hudgins said, "but it is very encouraging that we exceeded our contributions of the preceding year."

Commenting further concerning last year's record the executive secretary said: "The year just closed has been

a very trying year in every area.

"Inflation has continued to be a national problem; the economy throughout the state was spotty; high interest rates had its effect on all kinds of business; and many families had unusual expenses.

"Individual congregations have been faced with rapidly rising costs in every area and although many churches have had higher budgets in 1970 the proportion of such increases has not been maintained in gifts to missions. With all the factors involved I think we should be most humbly grateful to God for the gifts we have received."

Dr. Hudgins paid tribute to the personnel on the convention Board staff, complementing them on their cooperation in facing their departmental problems.

"In February of last year, trying to evaluate the economic state and National picture, and seeking to prepare ourselves for problems that would face us if we did not meet our goal, I requested all departmental directors to project their year's work within an approximate 90% of their allocated funds," Dr. Hudgins said, "and every person has given dedicated cooperation."

"This preparation for eventualities has left us in excellent fiscal shape, but we have had to curtail our work in some areas.

Our schools, institutions, and worldwide mission efforts have suffered slightly, but how thankful we are that our people have done so magnificently."

When asked about 1971 the secretary said, "I have great optimism (Continued On Page 2)

Seminar On Pastor's Care Of Ill Set

Pastors of all faiths are invited to a "Seminar on the Pastoral Care of the Ill" set for February 11 at Mississippi Baptist Hospital in Jackson.

Rev. Gordon Shamburger, hospital chaplain and director of its Department of Pastoral Care, said the seminar is an annual event and this is the fifth year it has been conducted.

"We invite pastors, church staff members and others who work with the ill," said Chaplain Shamburger, "and we encourage physicians and other professional people to attend."

The theme will be "The Pastor As A Team Member in a Total Healing Ministry," and registration will begin at 12:30 p.m., followed by a noon luncheon.

Featured speaker will be Dr. Harold L. Rutledge, professor of psychology and counseling at the New Orleans Baptist Seminary, who will speak twice during the day.

Dr. Joe Tuten, pastor of Calvary Baptist Church, Jackson, and Mrs. Johnnye Weber, director of nursing services for the hospital, also will address seminar participants during the afternoon session.

A final session at 7 p.m. will be addressed by Dr. J. Clark Hensley, executive director of Christian Action Commission, Mississippi Baptist Convention; Dr. William Lotterhos, a member of medical staff, M. B. H. and President of the American Academy of General Practice and Chaplain Shamburger, whose topic will be "The Minister Understanding His Limitations as a Member of the Healing Team."

BULLETIN

NASHVILLE — Dr. Davis C. Woolley, executive secretary of the SBC-Historical Commission for the past 11 years, died in Nashville on January 15, after an extended illness. A memorial service was conducted in Nashville on Sunday afternoon, the 17th.

Full details will be given in next week's Baptist Record.

Bates, Criswell In Strong Warning

FORT WORTH (BP) — The president and immediate past president of the 11.4 million member Southern Baptist Convention joined forces here to warn that Christians are passively allowing themselves to be engulfed by a world tide of paganism, atheism, and materialism.

Carl E. Bates, current SBC president and pastor of First Baptist Church, Charlotte, N. C., said the problem is the failure of Christians to "come clean with God," to appropriate God's 7,000 promises in the Bible and to share their faith with all people, without discrimination.

Bates and W. A. Criswell, pastor of the 15,500-member First Baptist Church, Dallas, immediate past president of the SBC, spoke to 13,000 people at the annual Texas Baptist Evangelism Conference.

Criswell, a fiery conservative among Baptists, said floodtides threaten to engulf churches around the world at a time when many of them have become tools of left-wingers who deny the doctrines of faith.

He said that whereas 25 per cent of (Continued On Page 3)



Carey Group Visits Baptist Building

A GROUP OF religious education students from Wm. Carey College recently visited Baptist interests in Jackson in the "in-service training program" sponsored by the Cooperative Missions Department. In center-row from left can be seen Therman Bryant, director of the program; and Dr. Joel D. Ray, head of the department of religious education at Carey. Fourth from left is Mrs. Marylyn Crisler, Baptist Building hostess where photo was made.

Need Is Seen For Society Of Spiritual Ecologists

By Arthur House Stainback,
Jefferson City, Missouri

Ecology is the word of the day—the science of environment. Much is being done in the area of pollution physically, politically and tactically. Before we turn ourselves as a nation it looks like we will try to do something about it.

Our ecologists tell us much is needed to clean up, correct and get nature back on its normal cycle if we are to purify our environment. What about the spiritual environment? There is a lot of pollution threat there also.

While we strive to clean up our physical pollution we need to work on the problem of spiritual pollution. There's

more than physical pollution around us. I don't want the physical garbage or sewerage of my neighbor dumped in my yard.

Even more I don't want a sordid, filthy, debasing group of acts, words, pictures, and acts of immorality etc. to fill the environment in which I live. I feel like starting the Society of Spiritual Ecologists.

Man was created by God to live in the environment which He also made. Eve started the downward way by rejecting "the faith the Lord." It is literally true that there is much rejection and rebellion against God today. Death follows pollution of the physical world. Eternal death follows

pollution of the spiritual.

In the physical we have sadly seen the disaster which follows the subduing of nature — famine, drought, disease, floods and even the loss of the old swimming hole, the shady lane and refreshing rivers and lovely parks. Even greater dangers await those who pollute the spiritual. What about the loss of Bible teaching, "old fashioned gospel preaching," gospel singing and time for church fellowship? Waste—both solid and chemical—is needed. Only the waste of body, mind, time and spirit which we call sins—war against the spiritual.

The astronauts radioed back from space that they saw our earth as

something unique. How true that is. Ours is a unique system of cycles and nondestructiveness in plant life, animal life and water. The interruption of these cycles brings pollution and causes death to all in the environment. It is destroying the God made plan for physical life just as man's rebellion and disarranging these cycles causes pollution so in the spiritual, man is rebelling and trying to rearrange God's way of life. Pollution is man breaking God's pattern for the physical. Sin is man breaking God's pattern for the spiritual.

For example, every bit of filth and waste dumped in the Missouri River has its affect on the ocean. The vile

pollution ejected into the air over New York City has its affect in Africa. Every act or thought contrary to God's way damages the spiritual.

Ecologists tell us D. D. T. is a deadly pollution that weakens the shell of eggs so that they crush under hatching and thus no next generation of birds. I do not feel I am amiss to suggest the social gospel — so called and which was claimed a generation ago to be our social panacea—is so weakening the church that we will have a dearth of Born Again believers in the next generation.

Our great affliction is being blamed for much of the trouble. When 15% (Continued On Page 3)

Youth In Church Training Meets Set

Dr. Bob Taylor, youth consultant, Church Training Department Baptist Sunday School Board, Nashville, Tenn., has announced the scheduling of a two day "Youth in Church Training" Workshop.

The date has been set as February 4 and 5. It will be held at Alta Woods Baptist Church in Jackson.

The purpose of the workshop, according to Dr. Taylor, is to train both church staff members and volunteer workers who have direct or indirect responsibilities with youth in Church Training.

The workshop will begin with a banquet at 6:30 p.m. on Thursday and continue on until 9:30 p.m. that night.

The Friday morning session will begin at 9:00 a.m. and there will be no day-time sessions. While the workshop is open to all those interested in any part of the state, it is urged that all those who live close enough to drive in each night will attend both sessions.

The workshop is sponsored by the Sunday School Board of the Southern Baptist Convention.



Message for Baptist World Alliance Sunday

February 7, 1971

To Fellow Believers in Many Lands:

Baptists of the world are brothers through our faith in Jesus Christ. "One Lord, one faith, one baptism; one God and Father of all" (Ephesians 4:5,6).

This brotherhood, encompassing some 30 million believers in more than a hundred countries, is made more tangible through the fellowship of the Baptist World Alliance.

Some brethren have asked me, "What can I do to help the Baptist World Alliance?" I answer that question here in a Message for Baptist World Alliance Sunday hoping that it will enable us all to strengthen our fellowship and make it more meaningful. Here are some suggestions:

1. Learn all you can about your fellow Baptists. Get to know each other better.
2. Consider taking leadership in your community in bringing Baptists of different groups together for dialogue, for evangelistic services, for social occasions, and for mass rally, etc.
3. Support and publicize the Alliance program for relief of suffering people everywhere. Write for a folder about this.
4. The Alliance has set up a 500 Club. The goal is to secure 500 men and women who will agree to give \$50 a year to help the Alliance meet its budget. Join, and invite others.
5. Some churches take an offering for the Alliance on Baptist World Alliance Sunday. You may want to do this also. Offerings should be sent directly to the Alliance offices in either Washington or London.
6. In the years ahead I hope to see progress in these areas:
 - a. Renewed contacts with Baptists in mainland China;
 - b. Effective moves in the direction of world peace;
 - c. Evangelism in both its personal and social meanings;
 - d. Enlistment of more youth in Baptist work;
 - e. Religious liberty and human rights and equality for all people. If you can help in any of these areas, please do so.
7. Pray for the Alliance—its leaders, its work, its service.

The Alliance is increasingly a world fellowship, characterized by unity and diversity. Our theme is Reconciliation Through Christ. It merits the support of all of us, and for this I appeal.

V. Carney Hargrove
V. Carney Hargrove
President, Baptist World Alliance



Bless be the tie that binds:
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above.

JOHN FAWCETT



Mission Calls Exceed Resources

(Continued From Page 1)

results "but the words we hear from individual places are better than we have ever heard before."

Cauthen, who recently returned from a visit with Southern Baptist missionaries in Chile, said they are carrying out their duties as usual. The installation of a Marxist president in Chile has not adversely affected the missionaries' activities or plans, he said.

New missionaries are needed for work in Chile, and some have recently been appointed, Cauthen noted. None of the developments in that country have raised any question as to the advisability of recent appointments, he said.

During major actions, the board appointed three missionaries and elected a field representative for the board's work in the Caribbean area.

Mr. and Mrs. John B. Hines were employed by the board as missionary associates for an evangelistic ministry in Trinidad. Hines has been pastor of First Southern Baptist Church in Garden Grove, Calif., for the past 16 years.

Mrs. Jerry P. Bedsole was appointed for career service in Ethiopia. The former Rosie McIntire of Montgomery, Ala., she was married two weeks prior to her missionary appointment. Her husband, a veterinarian, was appointed in December 1969 to conduct an agricultural ministry in Ethiopia.

The board elected William W. Graves, missionary in Argentina, as field representative for the Caribbean area, effective March 1. He will act in a liaison role between the board's secretary for Middle America and the Caribbean, Charles W. Bryan, and Southern Baptist missionaries in the Bahamas, Bermuda, Dominican Republic, French Indies, Guyana, Jamaica, Surinam and Trinidad.

Since 1966, Graves has been an area missionary for Baptist churches in Misiones Province in Northeastern Argentina, and pastor of the Baptist

Church in Posadas since 1967. He is a native of El Paso, Tex.

Mr. and Mrs. Clyde R. Campbell of Big Spring, Tex., were invited by the board to go to Athens, Greece, for a one-year pastorate beginning in February. Campbell recently retired as pastor of Hillcrest Baptist Church, Big Spring.

There is no Baptist church of Greek citizens, but Americans living in Athens have been holding services, according to John D. Hughey, secretary for Europe and the Middle East for the board.

H. Cornell Goerner, the board's secretary for Africa, said that incom-

plete reports from Baptist churches in six countries of East and Central Africa indicate that more than 12,000 persons made public professions of faith in Christ during evangelistic rallies last fall. This includes about 3,000 in Rhodesia and almost 8,000 in Kenya and Tanzania.

"If the follow-up process can be carried out constructively in these several countries, the increase in membership should prove to be quite significant," Goerner said. "We continue to get stories of remarkable instances of life-changing conversions and strengthening of the churches and conventions."

Protestant Choir In Israel Gives Sixth Annual "Messiah" Concerts

The sixth annual series of concerts of Handel's "Messiah," performed by the Protestant Community Choir of Israel, was scheduled to begin Dec. 26 and continue through January. Six concerts were to be presented in churches and civic centers at Petah Tiqva, Bethlehem, Ashkelon, Natanya and Haifa.

Sixteen of the 70 members of the choir, including two of the soloists, are Baptists. Other groups represented are Mennonites, Lutherans, Anglicans, Presbyterians, Pentecostals and Brethren. Many of the singers are non-Israelis living in Israel, while others are Arabs and Jews who joined the voluntary project.

One of the two Baptist soloists is Mrs. Martha Murphy, a Southern Baptist fraternal representative in Israel, singing soprano. The other is Andrew White, professor of voice at the University of Cincinnati school of music, baritone.

The choir was organized in 1965 as an outgrowth of a choir started by

Mrs. Murphy in the Baptist church at Petah Tiqva. The choir has presented Easter oratorios and cantatas as well as concerts at the Garden Tomb in Jerusalem and in churches throughout the country.

White was also slated to give a series of six recitals while in Israel, using both religious and classical music. Accompanied by the prominent Israeli pianist Ruth Menze, he was to appear in churches in Gaza, Jaffa, Haifa, Petah Tiqva and at the YMCA in Jerusalem.

For the second straight year, Paul Hoelsley, former minister of music in Baptist churches in Oklahoma and Kentucky, is conducting the choir. Hoelsley, a layman who has lived in Israel for more than two years, is a member of the brass section of the Israel Philharmonic Orchestra. He formerly studied and taught at Southern Baptist Theological Seminary, Louisville, Ky.

Twelve members of the orchestra are accompanists for the choir.

World Alliance Sunday To Be Observed Feb. 7

(Continued From Page 1)

cow has recently completed a term as president of the European Baptist Federation, an association of Baptists from all of Europe.

The Baptist World Alliance is a voluntary and fraternal association founded in London in 1905, and now has headquarters in Washington, D.C. Some leaders prefer the term "fellowship" to the name "alliance," but others say that the association or fellowship is really a banding together of "allies" in a world battle for propagation of the Christian gospel.

Dr. Hargrove was elected president of the Baptist alliance when the congress met in Tokyo, and will serve until 1975. His immediate predecessor is Rev. William R. Tolbert, Jr. of Monrovia, Liberia, vice president of the Republic of Liberia.

Twelve vice presidents, three secretaries, two treasurers and an Executive Committee of 200 members make up the "governing" board of the Alliance. Each of 89 member conventions and unions in 71 countries is represented.

Dr. Hargrove said that the observance of Baptist World Alliance Sunday will vary from country to country and from church to church. Their

services ranging in worship style from cathedral type buildings with massive organs to grass tabernacles with bongo drums, these Baptists will talk about their brothers in other parts of the world and will pray for the one Lord they worship for guidance and strength for all their brothers.

They will also talk of the 12th Baptist Congress held last July in Budokan sports palace at Tokyo, Japan—with 8,500 registered delegates from 76 countries participating.

Most of the diverse congregations observing Baptist World Alliance Sunday will include "Bless be the tie" in their worship program, each singing of course in the language of its own country. Likely too they will sing "All Hail the Power of Jesus Name," an international favorite first published by John Rippon, the London Baptist editor who suggested as early as 1780 that Baptists of the world should come together for a fellowship meeting. This incidentally was two years before Baptist William Carey set sail to begin the modern missionary movement.

Pastors are likely to preach from any of several texts. Many prefer Ephesians 4:5,6, "One Lord, one faith, one baptism; one God and Father of all." Others like Philipian 2:11, "That every tongue shall confess that Jesus Christ is Lord to the glory of the Father," or others will choose Galatians 6:2, "Bear ye one another's burdens and so fulfill the law of Christ." The theme of the congress in Tokyo is also appropriate, "God was in Christ reconciling the world unto himself" (2 Corinthians 5:19).

Dr. Denny said that many churches will take special offerings to forward to the Baptist World Alliance offices "to preach the good news to the poor, to proclaim liberty to the captives and recovery of sight to the blind, to set free the oppressed, and to announce the year when the Lord will save his people (Luke 4:18-19)."

"But whatever pattern of service the churches follow, the people will be led to think of their brethren who live and work in a variety of circumstances—some under severe restrictions or even persecution. And in their meditation they will sense a brotherhood that the hymn writer Fawcett called 'the fellowship of kindred minds... like to that above.'"

Education "Vouchers" Criticized By Church-State Separationist

WASHINGTON, D. C. (C-SNS)—Glenn L. Archer, executive director of Americans United for Separation of Church and State, called today for strong grassroots resistance to "tuition voucher" proposals currently being advanced for use in local school systems by the Office of Economic Opportunity. The Archer statement follows:

"Federal functionaries of the OEO are invading many communities of the nation with proposals for subsidy to church schools and other private schools via 'tuition voucher' grants to parents of students. The plan envisages use of local, state and federal school funds to supply tuition costs for students in the parochial, private, or public school of the parents' choice.

"Local school boards should strongly resist this federal interference. Under the guise of encouraging competition in education, these people are seeking to supersede the authority of local boards, erode the public school system, and undermine the separation of church and state.

"I'd remembered the times I'd prayed for the pastor of the Second Baptist Church in Madrid several years ago when his church had been closed, a seal had been placed over the door into the sanctuary and the pastor placed under house arrest. I met this fine man and his wife, now serving Third Church in Madrid, and felt sure that I was witnessing answered prayer, not only my own prayers but those of Christians around the world.

It seems that we have Mississippi missionaries on almost every mission field of the world and it's always such a pleasure to visit with them and to have an opportunity to "see them in action" in their places of service. In addition to the Whittons, I visited with James and Chris Buie (they formerly pastored Woodville Heights Church in Jackson) in Madrid and I also visited with Joe and Lila McFarland who serve in our Baptist Seminary in Barcelona. The McFarlands lived in Yague City, a town of 100,000 people who were so earnest in their desire for freedom to practice their religious faith in their own way, they had suffered for it.

Let us be faithful in praying for our missionaries who are working in Spain for the national Baptists there and that young people in our own homes and churches in Mississippi might respond to the call of God to invest their lives in an overseas mission field.

to proclaim liberty to the captives and recovery of sight to the blind, to set free the oppressed, and to announce the year when the Lord will save his people (Luke 4:18-19)."

But whatever pattern of service the churches follow, the people will be led to think of their brethren who live and work in a variety of circumstances—some under severe restrictions or even persecution. And in their meditation they will sense a brotherhood that the hymn writer Fawcett called "the fellowship of kindred minds... like to that above."

"But whatever pattern of service the churches follow, the people will be led to think of their brethren who live and work in a variety of circumstances—some under severe restrictions or even persecution. And in their meditation they will sense a brotherhood that the hymn writer Fawcett called "the fellowship of kindred minds... like to that above."

"But whatever pattern of service the churches follow, the people will be led to think of their brethren who live and work in a variety of circumstances—some under severe restrictions or even persecution. And in their meditation they will sense a brotherhood that the hymn writer Fawcett called "the fellowship of kindred minds... like to that above."

"But whatever pattern of service the churches follow, the people will be led to think of their brethren who live and work in a variety of circumstances—some under severe restrictions or even persecution. And in their meditation they will sense a brotherhood that the hymn writer Fawcett called "the fellowship of kindred minds... like to that above."

"But whatever pattern of service the churches follow, the people will be led to think of their brethren who live and work in a variety of circumstances—some under severe restrictions or even persecution. And in their meditation they will sense a brotherhood that the hymn writer Fawcett called "the fellowship of kindred minds... like to that above."

"But whatever pattern of service the churches follow, the people will be led to think of their brethren who live and work in a variety of circumstances—some under severe restrictions or even persecution. And in their meditation they will sense a brotherhood that the hymn writer Fawcett called "the fellowship of kindred minds... like to that above."

"But whatever pattern of service the churches follow, the people will be led to think of their brethren who live and work in a variety of circumstances—some under severe restrictions or even persecution. And in their meditation they will sense a brotherhood that the hymn writer Fawcett called "the fellowship of kindred minds... like to that above."

"But whatever pattern of service the churches follow, the people will be led to think of their brethren who live and work in a variety of circumstances—some under severe restrictions or even persecution. And in their meditation they will sense a brotherhood that the hymn writer Fawcett called "the fellowship of kindred minds... like to that above."

"But whatever pattern of service the churches follow, the people will be led to think of their brethren who live and work in a variety of circumstances—some under severe restrictions or even persecution. And in their meditation they will sense a brotherhood that the hymn writer Fawcett called "the fellowship of kindred minds... like to that above."

"But whatever pattern of service the churches follow, the people will be led to think of their brethren who live and work in a variety of circumstances—some under severe restrictions or even persecution. And in their meditation they will sense a brotherhood that the hymn writer Fawcett called "the fellowship of kindred minds... like to that above."

"But whatever pattern of service the churches follow, the people will be led to think of their brethren who live and work in a variety of circumstances—some under severe restrictions or even persecution. And in their meditation they will sense a brotherhood that the hymn writer Fawcett called "the fellowship of kindred minds... like to that above."

"But whatever pattern of service the churches follow, the people will be led to think of their brethren who live and work in a variety of circumstances—some under severe restrictions or even persecution. And in their meditation they will sense a brotherhood that the hymn writer Fawcett called "the fellowship of kindred minds... like to that above."

"But whatever pattern of service the churches follow, the people will be led to think of their brethren who live and work in a variety of circumstances—some under severe restrictions or even persecution. And in their meditation they will sense a brotherhood that the hymn writer Fawcett called "the fellowship of kindred minds... like to that above."

"But whatever pattern of service the churches follow, the people will be led to think of their brethren who live and work in a variety of circumstances—some under severe restrictions or even persecution. And in their meditation they will sense a brotherhood that the hymn writer Fawcett called "the fellowship of kindred minds... like to that above."

"But whatever pattern of service the churches follow, the people will be led to think of their brethren who live and work in a variety of circumstances—some under severe restrictions or even persecution. And in their meditation they will sense a brotherhood that the hymn writer Fawcett called "the fellowship of kindred minds... like to that above."

"But whatever pattern of service the churches follow, the people will be led to think of their brethren who live and work in a variety of circumstances—some under severe restrictions or even persecution. And in their meditation they will sense a brotherhood that the hymn writer Fawcett called "the fellowship of kindred minds... like to that above."

"But whatever pattern of service the churches follow, the people will be led to think of their brethren who live and work in a variety of circumstances—some under severe restrictions or even persecution. And in their meditation they will sense a brotherhood that the hymn writer Fawcett called "the fellowship of kindred minds... like to that above."

"But whatever pattern of service the churches follow, the people will be led to think of their brethren who live and work in a variety of circumstances—some under severe restrictions or even persecution. And in their meditation they will sense a brotherhood that the hymn writer Fawcett called "the fellowship of kindred minds... like to that above."

"But whatever pattern of service the churches follow, the people will be led to think of their brethren who live and work in a variety of circumstances—some under severe restrictions or even persecution. And in their meditation they will sense a brotherhood that the hymn writer Fawcett called "the fellowship of kindred minds... like to that above."

"But whatever pattern of service the churches follow, the people will be led to think of their brethren who live and work in a variety of circumstances—some under severe restrictions or even persecution. And in their meditation they will sense a brotherhood that the hymn writer Fawcett called "the fellowship of kindred minds... like to that above."

"But whatever pattern of service the churches follow, the people will be led to think of their brethren who live and work in a variety of circumstances—some under severe restrictions or even persecution. And in their meditation they will sense a brotherhood that the hymn writer Fawcett called "the fellowship of kindred minds... like to that above."

"But whatever pattern of service the churches follow, the people will be led to think of their brethren who live and work in a variety of circumstances—some under severe restrictions or even persecution. And in their meditation they will sense a brotherhood that the hymn writer Fawcett called "the fellowship of kindred minds... like to that above."

"But whatever pattern of service the churches follow, the people will be led to think of their brethren who live and work in a variety of circumstances—some under severe restrictions or even persecution. And in their meditation they will sense a brotherhood that the hymn writer Fawcett called "the fellowship of kindred minds... like to that above."

"But whatever pattern of service the churches follow, the people will be led to think of their brethren who live and work in a variety of circumstances—some under severe restrictions or even persecution. And in their meditation they will sense a brotherhood that the hymn writer Fawcett called "the fellowship of kindred minds... like to that above."

"But whatever pattern of service the churches follow, the people will be led to think of their brethren who live and work in a variety of circumstances—some under severe restrictions or even persecution. And in their meditation they will sense a brotherhood that the hymn writer Fawcett called "the fellowship of kindred minds... like to that above."

"But whatever pattern of service the churches follow, the people will be led to think of their brethren who live and work in a variety of circumstances—some under severe restrictions or even persecution. And in their meditation they will sense a brotherhood that the hymn writer Fawcett called "the fellowship of kindred minds... like to that above."

"But whatever pattern of service the churches follow, the people will be led to think of their brethren who live and work in a variety of circumstances—some under severe restrictions or even persecution. And in their meditation they will sense a brotherhood that the hymn writer Fawcett called "the fellowship of kindred minds... like to that above."

"But whatever pattern of service the churches follow, the people will be led to think of their brethren who live and work in a variety of circumstances—some under severe restrictions or even persecution. And in their meditation they will sense a brotherhood that the hymn writer Fawcett called "the fellowship of kindred minds... like to that above."

"But whatever pattern of service the churches follow, the people will be led to think of their brethren who live and work in a variety of circumstances—some under severe restrictions or even persecution. And in their meditation they will sense a brotherhood that the hymn writer Fawcett called "the fellowship of kindred minds... like to that above."

"But whatever pattern of service the churches follow, the people will be led to think of their brethren who live and work in a variety of circumstances—some under severe restrictions or even persecution. And in their meditation they will sense a brotherhood that the hymn writer Fawcett called "the fellowship of kindred minds... like to that above."

"But whatever pattern of service the churches follow, the people will be led to think of their brethren who live and work in a variety of circumstances—some under severe restrictions or even persecution. And in their meditation they will sense a brotherhood that the hymn writer Fawcett called "the fellowship of kindred minds... like to that above."

"But whatever pattern of service the churches follow, the people will be led to think of their brethren who live and work in a variety of circumstances—some under severe restrictions or even persecution. And in their meditation they will sense a brotherhood that the hymn writer Fawcett called "the fellowship of kindred minds... like to that above."

"But whatever pattern of service the churches follow, the people will be led to think of their brethren who live and work in a variety of circumstances—some under severe restrictions or even persecution. And in their meditation they will sense a brotherhood that the hymn writer Fawcett called "the fellowship of kindred minds... like to that above."

"But whatever pattern of service the churches follow, the people will be led to think of their brethren who live and work in a variety of circumstances—some under severe restrictions or even persecution. And in their meditation they will sense a brotherhood that the hymn writer Fawcett called "the fellowship of kindred minds... like to that above."

"But whatever pattern of service the churches follow, the people will be led to think of their brethren who live and work in a variety of circumstances—some under severe restrictions or even persecution. And in their meditation they will sense a brotherhood that the hymn writer Fawcett called "the fellowship of kindred minds... like to that above."

"But whatever pattern of service the churches follow, the people will be led to think of their brethren who live and work in a variety of circumstances—some under severe restrictions or even persecution. And in their meditation they will sense a brotherhood that the hymn writer Fawcett called "the fellowship of kindred minds... like to that above."

"But whatever pattern of service the churches follow, the people will be led to think of their brethren who live and work in a variety of circumstances—some under severe restrictions or even persecution. And in their meditation they will sense a brotherhood that the hymn writer Fawcett called "the fellowship of kindred minds... like to that above."

"But whatever pattern of service the churches follow, the people will be led to think of their brethren who live and work in a variety of circumstances—some under severe restrictions or even persecution. And in their meditation they will sense a brotherhood that the hymn writer Fawcett called "the fellowship of kindred minds... like to that above."

"But whatever pattern of service the churches follow, the people will be led to think of their brethren who live and work in a variety of circumstances—some under severe restrictions or even persecution. And in their meditation they will sense a brotherhood that the hymn writer Fawcett called "the fellowship of kindred minds... like to that above."

"But whatever pattern of service the churches follow, the people will be led to think of their brethren who live and work in a variety of circumstances—some under severe restrictions or even persecution. And in their meditation they will sense a brotherhood that the hymn writer Fawcett called "the fellowship of kindred minds... like to that above."

"But whatever pattern of service the churches follow, the people will be led to think of their brethren who live and work in a variety of circumstances—some under severe restrictions or even persecution. And in their meditation they will sense a brotherhood that the hymn writer Fawcett called "the fellowship of kindred minds... like to that above."

"But whatever pattern of service the churches follow, the people will be led to think of their brethren who live and work in a variety of circumstances—some under severe restrictions or even persecution. And in their meditation they will sense a brotherhood that the hymn writer Fawcett called "the fellowship of kindred minds... like to that above."

"But whatever pattern of service the churches follow, the people will be led to think of their brethren who live and work in a variety of circumstances—some under severe restrictions or even persecution. And in their meditation they will sense a brotherhood that the hymn writer Fawcett called "the fellowship of kindred minds... like to that above."

"But whatever pattern of service the churches follow, the people will be led to think of their brethren who live and work in a variety of circumstances—some under severe restrictions or even persecution. And in their meditation they will sense a brotherhood that the hymn writer Fawcett called "the fellowship of kindred minds... like to that above."

"But whatever pattern of service the churches follow, the people will be led to think of their brethren who live and work in a variety of circumstances—some under severe restrictions or even persecution. And in their meditation they will sense a brotherhood that the hymn writer Fawcett called "the fellowship of kindred minds... like to that above."

"But whatever pattern of service the churches follow, the people will be led to think of their brethren who live and work in a variety of circumstances—some under severe restrictions or even persecution. And in their meditation they will sense a brotherhood that the hymn writer Fawcett called "the fellowship of kindred minds... like to that above."

"But whatever pattern of service the churches follow, the people will be led to think of their brethren who live and work in a variety of circumstances—some under severe restrictions or even persecution. And in their meditation they will sense a brotherhood that the hymn writer Fawcett called "the fellowship of kindred minds... like to that above."

"But whatever pattern of service the churches follow, the people will be led to think of their brethren who live and work in a variety of circumstances—some under severe restrictions or even persecution. And in their meditation they will sense a brotherhood that the hymn writer Fawcett called "the fellowship of kindred minds... like to that above."

"But whatever pattern of service the churches follow, the people will be led to think of their brethren who live and work in a variety of circumstances—some under severe restrictions or even persecution. And in their meditation they will sense a brotherhood that the hymn writer Fawcett called "the fellowship of kindred minds... like to that above."

"But whatever pattern of service the churches follow, the people will be led to think of their brethren who live and work in a variety of circumstances—some under severe restrictions or even persecution. And in their meditation they will sense a brotherhood that the hymn writer Fawcett called "the fellowship of kindred minds... like to that above."

"But whatever pattern of service the churches follow, the people will be led to think of their brethren who live and work in a variety of circumstances—some under severe restrictions or even persecution. And in their meditation they will sense a brotherhood that the hymn writer Fawcett called "the fellowship of kindred minds... like to that above."

"But whatever pattern of service the churches follow, the people will be led to think of their brethren who live and work in a variety of circumstances—some under severe restrictions or even persecution. And in their meditation they will sense a brotherhood that the hymn writer Fawcett called "the fellowship of kindred minds... like to that above."

"But whatever pattern of service the churches follow, the people will be led to think of their brethren who live and work in a variety of circumstances—some under severe restrictions or even persecution. And in their meditation they will sense a brotherhood that the hymn writer Fawcett called "the fellowship of kindred minds... like to that above."

"But whatever pattern of service the churches follow, the people will be led to think of their brethren who live and work in a variety of circumstances—some under severe restrictions or even persecution. And in their meditation they will sense a brotherhood that the hymn writer Fawcett called "the fellowship of kindred minds... like to that above."

"But whatever pattern of service the churches follow, the people will be led to think of their brethren who live and work in a variety of circumstances—some under severe restrictions or even persecution. And in their meditation they will sense a brotherhood that the hymn writer Fawcett called "the fellowship of kindred minds... like to that above."

"But whatever pattern of service the churches follow, the people will be led to think of their brethren who live and work in a variety of circumstances—some under severe restrictions or even persecution. And in their meditation they will sense a brotherhood that the hymn writer Fawcett called "the fellowship of kindred minds... like to that above."

"But whatever pattern of service the churches follow, the people will be led to think of their brethren who live and work in a variety of circumstances—some under severe restrictions or even persecution. And in their meditation they will sense a brotherhood that the hymn writer Fawcett called "the fellowship of kindred minds... like to that above."

"But whatever pattern of service the churches follow, the people will be led to think of their brethren who live and work in a variety of circumstances—some under severe restrictions or even persecution. And in their meditation they will sense a brotherhood that the hymn writer Fawcett called "the fellowship of kindred minds... like to that above."

"But whatever pattern of service the churches follow, the people will be led to think of their brethren who live and work in a variety of circumstances—some under severe restrictions or even persecution. And in their meditation they will sense a brotherhood that the hymn writer Fawcett called "the fellowship of kindred minds... like to that above."

"But whatever pattern of service the churches follow, the people will be led to think of their brethren who live and work in a variety of circumstances—some under severe restrictions or even persecution. And in their meditation they will sense a brotherhood that the hymn writer Fawcett called "the fellowship of kindred minds... like to that above."

"But whatever pattern of service the churches follow, the people will be led to think of their brethren who live and work in a variety of circumstances—some under severe restrictions or even persecution. And in their meditation they will sense a brotherhood that the hymn writer Fawcett called "the fellowship of kindred minds... like to that above."

"But whatever pattern of service the churches follow, the people will be led to think of their brethren who live and work in a variety of circumstances—some under severe restrictions or even persecution. And in their meditation they will sense a brotherhood that the hymn writer Fawcett called "the fellowship of kindred minds... like to that above."

"But whatever pattern of service the churches follow, the people will be led to think of their brethren who live and work in a variety of circumstances—some under severe restrictions or even persecution. And in their meditation they will sense a brotherhood that the hymn writer Fawcett called "the fellowship of kindred minds... like to that above."

"But whatever pattern of service the churches follow, the people will be led to think of their brethren who live and work in a variety of circumstances—some under severe restrictions or even persecution. And in their meditation they will sense a brotherhood that the hymn writer Fawcett called "the fellowship of kindred minds... like to that above."

"But whatever pattern of service the churches follow, the people will be led to think of their brethren who live and work in a variety of circumstances—some under severe restrictions or even persecution. And in their meditation they will sense a brotherhood that the hymn writer Fawcett called "the fellowship of kindred minds... like to that above."

"But whatever pattern of service the churches follow, the people will be led to think of their brethren who live and work in a variety of circumstances—some under severe restrictions or even persecution. And in their meditation they will sense a brotherhood that the hymn writer Fawcett called "the fellowship of kindred minds... like to that above."

"But whatever pattern of service the churches follow, the people will be led to think of their brethren who live and work in a variety of circumstances—some under severe restrictions or even persecution. And in their meditation they will sense a brotherhood that the hymn writer Fawcett called "the fellowship of kindred minds... like to that above."

"But whatever pattern of service the churches follow, the people will be led to think of their brethren who live and work in a variety of circumstances—some under severe restrictions or even persecution. And in their meditation they will sense a brotherhood that the hymn writer Fawcett called "the fellowship of kindred minds... like to that above."

"But whatever pattern of service the churches follow, the people will be led to think of their brethren who live and work in a variety of circumstances—some under severe restrictions or even persecution. And in their meditation they will sense a brotherhood that the hymn writer Fawcett called "the fellowship of kindred minds... like to that above."

Church Gives TV Equipment

The membership of Bellevue Baptist Church in Memphis voted to give some of its used black and white television equipment to the new Baptist TV studio in Taipei, Taiwan.

The gift consists of two complete RCA TK-31 cameras and some auxiliary equipment, according to James D. Belote, secretary for East Asia for the Southern Baptist Foreign Mission Board.

Bellevue's pastor, Ramsey Pollard, informed the board of the congregation's decision. Pollard, who estimated the value of the equipment at \$20,000, said it is in excellent condition and can be put into immediate use in Taipei.

The donation was made on recommendation of the church's deacons and was approved by vote of the congregation. Bellevue is switching to color equipment.



Dr. Rouse To Direct Special Program Of Study In England

A Mississippi College professor will be directing a special program this summer which will allow college students the opportunity to study in England during the vacation period.

Dr. Sarah Rouse, chairman of the Division of Humanities and professor of English, will direct the American Institute for Foreign Study group and has announced plans for the summer program.

Any college student throughout the state is entitled to enroll in the program, according to Dr. Rouse. Those interested should contact her for additional information.

Dr. Rouse said students enrolled in the program would be attending Birkbeck College, a branch of the University of London. Participants can receive three semester hours of college credit in English for the courses they take.

Classes in English literature and drama, contemporary Britain, fine arts, theatre workshop and film making will be available.

Participants will leave New York in the second week of July and return to the states the last week of August. Cost of the program will be approximately \$1100, which includes optional excursions to other parts of England and to Paris, Switzerland, Italy, and Rome.

MC Officials Announce High School Day—First Time In Spring

Mississippi College officials have announced that Saturday, March 13, has been scheduled as High School Day on campus.

Van D. Quick, director of admissions, said that all high school seniors and others interested in Mississippi College would be special guests of the college at that time.

Although a complete agenda has not been worked out, Mr. Quick said the visitors would be treated to tours of the campus, visits with various professors in academic areas of their choosing, entertainment and lunch in the college cafeteria.

In announcing the March 13 date, Mr. Quick said this was the first time High School Day had been scheduled for the spring. It is usually held in the fall in connection with one of the home football games.

Bates, Criswell —

(Continued From Page 1)
the world's people knew Christ a century ago, the number will drop to less than 2 per cent by the year 2000 at the current rate of population growth contrasted to the winning of converts.

"If we are to survive and live," Criswell said, "the church must become authentic authoritarian, absolute, and apocalyptic."

Decrying the less than literal interpretation of the Bible, Criswell said, "our message must be genuine and real. We can't face the modern world with legends, fables and fairytales."

Bates said Christians must abandon their idols and must make up their minds to "come clean with God."

Calling on Christians to accept all the promises of God if they expect to have spiritual power, the SBC President said: "There is enough stored-up energy in this auditorium to literally obliterate anything that stands in the way of Christianity."

Criswell followed the same line as a Negro speaker from Corpus Christi, Tex., in accenting the necessity for the church to minister alike to all persons.

"There is no black and white," admonished the former SBC president. "All are equal in the eyes of God," Criswell declared.

St. John Baptist Church, Corpus Christi, said Christians have an obligation to present Christ to all men, "the high and the low, the young and the old, the long hair and the no hair."

Concerts were presented at the conference by George Beverly Shea and Tedd Smith of the Billy Graham Evangelistic Team and by Norma Zimmer, of the Lawrence Welk television show.

Costa Rica Missionaries Assist Flood Victims

Adrian Gonzales, left, coordinator for social work of The Baptist Convention of Costa Rica and pastor of First Baptist Church, San Jose, and Southern Baptist missionaries Donald H. Redmon, center, (whose wife is a native of Mississippi), and Jackie B. Cooper inventory relief supplies for flood victims. Baptists in Costa Rica organized a campaign, called "The March of Love," to help hundreds left homeless and with little food and water after three weeks of torrential rains around Limon, on the Caribbean coast. A 24-hour appeal to the public through facilities of a Christian radio station in San Jose resulted in donation of over 30,000 pounds of foodstuffs, clothing, bedding and about \$1,000 in cash. Small planes brought initial aid to the stricken area because the San Jose-Limon railway and many access roads were blocked by floods. (Photo by Laverne Gregory)

National Bus Clinic To Be In Atlanta

A National Church Bus Clinic will be held in Atlanta, Georgia, February 15-17, to share the "how-to" of this highly effective means of outreach and evangelism. The host church will be Woodlawn, Decatur, Ga.

The clinic will be for pastors, staff members, and others involved in or interested in outreach evangelism through the church bus ministry.

The clinic will begin at 1:30 Monday, February 15, and conclude at noon Wednesday, February 17, with 20 hours of "how-to-do-it" sessions.

Program personalities will include Southern Baptist pastors from coast to coast with the most success in this outreach explosion. For instance:

John A. Turpin (Louisville, Kentucky) whose church led the SBC in baptisms last year with 576 baptisms. They have 17 bus routes and bring in more than 1,000 riders each Sunday.

John R. Bisagno (Houston, Texas) became pastor of the First Baptist Church of Houston in February of 1970. They had been baptizing about 75 per year for recent years. They were averaging 650 in Sunday School attendance when he became pastor. They soon began renting 2 buses—they are now renting 11 buses and have started buying their own. They

had 1,400 additions in his first 10 months as pastor with about 425 of these by baptism. They send three buses to the college campuses. They average about 1700 in Sunday School now each Sunday (almost triple in 10 months). Dr. Bisagno hopes they will have 150 buses to bring in 5,000 riders within 10 years. He feels they may baptize about 1,000 converts in 1971. His former church in Oklahoma led the SBC in baptisms for three of the last five years.

B. Wade McKinley (San Diego, California) whose 26-year-old church doubled its average attendance from 265 to 535 in four months.

Fred H. Wolfe (Decatur, Georgia) whose church began with three buses and 25 riders in September of 1970 and grew to 100 riders in 13 weeks. He is host pastor for the clinic.

Home Mission Board personnel on program will include Jack Stanton, Don F. Mabry, and William A. Powell.

Some Baptist churches are using more than 100 buses each week. Churches have bought hundreds of used school buses for less than \$1,000 each—including painting and minor repairs.

One church had 52 people at the

first service of its existence. They began buying buses, training bus workers, and training soul winners. On their first birthday they set a goal to have 1,200 in Sunday School but actually had 1,436 in Sunday School and more than 1,600 in morning worship.

One church 14 years old has used buses from the beginning and now averages about 5,000 in Sunday School each week. They had 10,163 in Sunday School on November 29.

Carlton "Slick" Goodman (Pleasure Ridge Park, Kentucky) is the champion Bus Captain. A 44-year-old man who has been a Christian 6 years and a bus captain for 2½, he has set several world records and averaged 125 riders per week for 52 weeks. He has brought in 10,500 riders in the past two years. Perhaps 1-3 to 2-3 of these are saved within a few months.

All interested in attending the clinic may contact: Fred H. Wolfe, Woodlawn Baptist Church, 1772 Columbia Drive, Decatur, Ga. 30032, Phone 404-280-2940.

This clinic is to be financed by those attending. The cost is \$20 for one person, plus \$15 for the second person from the same church, \$10 for the third person, and \$5 for each additional person from the same church.

Thursday, January 21, 1971

To Father On His Ninetieth Birthday

Note: The following letter was written to his father from Rev. Donald A. Bennett, pastor of Mt. Tabor Baptist Church, Route 1, Westminster, S. C. The recipient of the letter, J. S. Bennett, with his wife is at present staying with a daughter at 1880 Meredith Drive, N. W., Atlanta, Ga. They are Baptist Record subscribers, on the mailing list of Concord Baptist Church, McCall Creek, Ms.

Dear Dad:

I have thought much about the approaching of your 90th birthday and wish very much that we could celebrate that event with you. To reach that mark in life in a reasonably good state of health is no small accomplishment. You have made good use of the blessings God has given you by clean living, breathing clean unpolluted air, eating good food and getting plenty of exercise.

Our family has been signally blessed in that we have not yet experienced the cutting edge of the "grim reaper's sickle". You have outlived most of your friends and neighbors, and have lived to enjoy your children's children's children.

You have lived during the period of man's greatest accomplishments and worst wars, and have witnessed the advent of radio, electric lights, automobiles, television, air and space travel. Billions of people have come and

gone and many governments have risen and fallen since you arrived upon the scene of this world, and you have survived them all.

But this is not the end—it is only the beginning. In the course of time, if the Lord tarries, you must soon go the way of all the earth and you will be missed by those who love you best. However, it will not really be a day of sadness because it will be the time of your homegoing to be reunited with those who have been dear to your heart over the years. You will take a one-way space trip to view and experience eternally the glory of God and all that He has prepared for those who love Him. It is written, "Eye hath not seen, nor ear heard, neither has it entered into the heart

of man the things which God has prepared for those who love him."

Though you made your share of mistakes in life, as all of us do, you did not capitulate to the forces of moral and spiritual evil. Instead, you set for me and others an example of basic moral responsibility and spiritual commitment. During the years since I left home, your prayers have been a source of strength for me that have sustained me during many difficult experiences.

Continue to care for yourself and maybe you will reach the century mark! Your Mother may be assured of our warm thoughts, love and prayers on November 6. A small gift is already on its way.

Love,
Don

Vietnamese Study English In Saigon Church

SAIGON (BP) — Thirty-two Vietnamese received certificates when they completed the fall term of the "English Teaching Outreach Program" of Trinity Baptist Church here.

Requirements for the certificate included attending a specified number of classes and passing the required tests, according to Rondal D. Merrell Sr., Southern Baptist missionary.

A total of 119 Vietnamese were enrolled in the church's five classes, which met twice weekly during the fall term.

U.S. servicemen stationed in the area make up the faculty for the program. Five men teach the fundamentals of English conversation for the first hour of classes, and five others teach the Bible during the second hour.



Wm. Carey To Offer Free Evening Class In Biblical Studies

William Carey College Bible professor, Dr. William Carey, above, will teach a free evening class in Biblical Studies 302 during the spring semester on Thursday evenings. The course, dealing with the Period of the Kingdoms, will be open to all laymen in the Hattiesburg area who are interested in a better understanding of the Scriptures and in preparing themselves for more effective service within their local churches.

The class will meet in Tatum Court on the William Carey College campus each Thursday evening, beginning February 4, from 6 until 9 p. m. The only requirement is the completion of a special scholarship form which is obtainable from the office of the Academic Vice-president. Most churches in the Hattiesburg area also have supplies of scholarship forms.

If credit is desired for the course in the form of college semester hours, then the student may pay the regular tuition and get such credit. Mrs. Ruth Duncan, former librarian of the college, will also conduct a tuition-free class on Monday evenings in librarian-ship.

Need Seen For Spiritual Ecologists

(Continued From Page 1)
of the world's population uses over half its natural resources there is certainly some imbalance. This affluence has thrown nature off balance and we develop physical pollution. This same affluence has made many believe we can get along without God. We cannot unbalance God's plan for the physical and escape destruction. That is called pollution. To keep our bodies and nature healthy certain physical laws must be observed. So with the spiritual, God has given rules for the spiritual. We will obey or else.

It is about time we stopped talking about "the laws of nature" and "Mother Nature". These should be called by their actual names, they are the

laws of God and the work of God.

We are guests here on earth and should act like guests and not hogs. We are also children of God preparing for a heavenly home and should so live as to show we are making ready.

There are many pollution problems to be corrected if life on earth is to continue. If America is to survive physically we must clean up or die. More important is the threat to the ministry of the church. Our work of evangelism and Bible study faces the pollution of sin. Such things as profanity, pornography, violation of Sunday, rejection or watering down the Bible, religious indifference etc. will surely destroy us spiritually.



Baptist Men's Day: Opportunity For Service

Baptist men in more than 10,000 Southern Baptist churches will participate in a variety of activities on January 24, 1971 as they observe Baptist Men's

Day, but none more meaningful than ministering and witnessing to a boy. (Photo by Brotherhood Commission)

Old Church Buildings Never Die; Some Become Homes, Others Night Clubs

NEW YORK (RNS) — Church buildings vacated by their congregations are sometimes sold and converted into nightclubs, theaters, homes, and even private homes, says the Wall Street Journal.

Barry Newman, a Journal reporter, said that church furnishings bring a good price on the salvage market. One wrecking company gets as much as \$200 for a pew while stained glass is in demand for bathrooms.

The availability of churches on the real estate market is attributed to the

decline of the innercity church. Congregations like Calvary Baptist in New Haven, Conn., find their members leaving the church, leaving a large building empty. Yale University turned the church into a theater, and the money derived from the sale allowed the congregation to buy a smaller church elsewhere.

A discotheque on Manhattan's West Side used to be a church. Now it's known as the "Club Sanctuary" and is decorated with murals and statues celebrating the devil.

Radio station WBAI in New York recently bought a church building, replaced the chancel with a broadcast studio, and converted the nave into a free music store.

A writer for Time magazine, says the Journal, bought a church in Stony Brook, N. Y., and converted it into a private home.

Good acoustics, and auditorium-like construction make church buildings readily adaptable as theaters. A former Albanian-Orthodox Church in New York is now a theater.

The Wall Street Journal also reports that church buildings have become warehouses, supermarkets, gas stations, recreation centers. The Church of England plans to sell 700 church buildings, the Journal says, despite criticism that the old Anglican buildings might be carried off stone by stone by "trans-Atlantic souvenir hunters."

Some U. S. churchmen have been sympathetic to the disposal of church properties, suggesting that the money

earned could be put to "spiritual" uses.

The Rev. David Barr, an Episcopal minister in San Francisco, believes that old church buildings would be good places for "growth centers" or "counter groups."

Everyone isn't happy with the uses of church buildings, the Journal reports. Shortly before the Yale rectory group was to begin a performance in the converted church, one painted a four-foot high cross and 63 crosses around the theater.

The Baptist Record

OFFICIAL JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

EDITORIALS

Stewardship Emphasis Must Be Continued

Elsewhere in this issue we report the tenth anniversary of the Stewardship Commission of the Southern Baptist Convention.

This outstanding agency was set up for the purpose of guiding the convention and the churches in a continued emphasis on New Testament stewardship.

The record of the commission has been notable. Mississippians can justly be proud of the fact that one of their own sons, Dr. Merrill D. Moore, has led the commission through its entire history, and even before the commission was born, he led in SBC stewardship emphasis. Dr. Moore has made a tremendous contribution to Southern Baptist stewardship, and has carved for himself a permanent niche in convention history.

Nevertheless, the task is not completed. The commission and the stewardship emphasis both now are needed more than ever before. Southern Baptists are not meeting their potential in financing their work. While the record has been good and the achievements great, not nearly as much has been done as could have been done. Moreover, in 1970 the SBC budget was missed by almost one million dollars. This meant not only that budget goals were not met, but also the usual over-the-budget surplus for missions was not available.

Why was this so? Faithful New Testament stewardship of tithes and offerings would meet every need both the church programs and world mis-

sions, but Southern Baptists are giving only about 3% of their income instead of the tithe. While the tithe would have been over \$3 billion, we actually gave \$886,000,000. (This is the total offering plate receipts of the churches.) The result is that many churches have financial problems, some states conventions and the SBC budgets are missed, agencies are hampered in their work, and the whole mission program suffers. Furthermore, many Christians have lost the blessing which comes from faithful stewardship.

Mississippi Baptists are seeking to do something about this. A series of more than 30 stewardship conferences, under direction of the Stewardship Department of the Mississippi

Baptist Convention, and the Mississippi Baptist Foundation are now in progress. These meetings are for pastors and church stewardship leaders and are being held in every area of the state. The first meetings have been held and others will continue each week through April. Both state leaders and pastors are participating in the programs, and first reports indicate an enthusiastic response.

Every available resource must be used in promoting stewardship. The whole program of the churches and denomination depends upon it. Churches, institutions and mission programs cannot be built without faithful stewardship, and both Southern Baptists and Mississippi Baptists are seeking to take positive action concerning it.

10% ADVANCE
Mississippi Baptist Goal For 1971
(Adopted by Southern Baptist Convention)
☐ In Sunday School Attendance
☐ In Worship Attendance
☐ In Baptisms
☐ In Budget Support & Mission Giving
☐ In Commitment To Preaching & Mission Ministry
YOUR HELP IS NEEDED

Guest Editorial

Stand Firm

Jack Griggs in Baptist Messenger

The New Testament rings out clearly with the admonition to all Christian believers to stand true to their faith. By faith is meant both the act of believing and the content of that which is believed. The two are inseparably linked.

For instance, the New Testament says, "Ye should earnestly contend for the faith which was once delivered unto the saints" (Jude 3). Moffatt translates it "defend the faith" and Phillips has "put up a real fight for the faith."

The true Christian faith is under attack by naturalistic materialism, which seeks to rule God out of his universe. It is challenged by the religious cults with their curious perversions of truth. It is constantly endangered by the insidious infiltration of liberalism with its untruths.

Our time is not a time for weak, anemic, vacillating Christians. We are engaged in a great spiritual warfare. There is no place in this warfare for cowardice or compromise. But it is not a warfare of belligerence and hate but one of love and service. The lives and souls of men and women are at stake in this struggle. We must be willing to proclaim the truths of the New Testament and joyfully do so unhesitatingly and unapologetically in all places and at all times. May God himself help us to be true to the faith which he has revealed and given us the opportunity to declare.



Church Members Must Give More or else—

EDUCATION... what's happening

Contrary to widespread public impression the major problems besetting higher education in America today are not those associated with violence but the decline of academic standards. The general public is probably unaware that a growing proportion of college students are subject to fewer and fewer requirements and less and less evaluation than ever before.

These developments seem to be less alarming since they are invariably presented under attractive slogans such as educational innovation, flexibility, responsiveness to student needs, encouragement of creativity, etc. However, the fact remains that when a student is evaluated for his work only in terms of pass or fail, he is no longer evaluated.

The philosophical sources of the current pressures against meaningful evaluation outside the values and criteria of the academic-intellectual realm. They stem from the rejection of any differentiation between people (other than on exceedingly subjective moral-ethical grounds), from an over-reaction against the competitive ethos of American life (allegedly connected with competing for good grades) and from an ethos of permissiveness that spread from middle-class families to the colleges, where many teachers have come to equate making demands on students (and evaluating the response to such demands) with a form of antiquated authoritarianism.

—Paul Hollander
Associate Professor of Sociology
University of Massachusetts

TV is educational. It puts repairmen's kids through college.

On The MORAL SCENE...

Persons who live the "clean life" and attend church regularly just might have a ticket for a longer life, says a Johns Hopkins researcher who has been studying the relationship of drinking water and heart disease. George W. Comstock, MD, reported during the Houston convention of the American Public Health Association that "piety, or the frequency of attendance at religious services, had a negative correlation with fatal arteriosclerotic and degenerative heart disease" in a study in a western Maryland community. The risk of fatal heart disease for men who attended church infrequently turned out to be almost twice that for men who went to church once a week or more often. Piety also appears to be statistically related to a dozen other important diseases including cancer, cirrhosis, tuberculosis, and respiratory maladies, "and may be as significant as cigarette smoking." ("Medical News," JAMA, November 30, 1970, Vol. 214, No. 9)

Recently a study released by the District of Columbia finance department found that in seventeen of the top 25 cities, the poor are paying more than their fair share of taxes. Measuring state and local real-estate, sales, and income taxes, the study found that in Memphis, for instance, a family of four earning \$5,000 a year pays out 8.3 percent of its income in taxes, while the same size family earning \$25,000 yearly pays only 5.7 percent. Similarly regressive tax burdens were found in San Antonio, Dallas, Houston, St. Louis, Cleveland, Jacksonville, New Orleans, Seattle, and Columbus, Ohio. The city with the biggest tax bite turned out to be Milwaukee, Wisconsin, where a family of four whose income is \$10,000 shells out a truly staggering 15.9 percent in state and local taxes. This is four times as much as the lowest city (which is Houston), at 4.0 percent, half again as much as in New York (10.3 percent) and almost twice the national average of 8.8 percent. (Newsweek, January 4, 1971)

Philosophy is common sense. If it isn't common sense, it isn't philosophy.—E. W. Howe



A Woman's World Reaches Far Beyond the Ironing Board

Wilda Fancher

"My Father shall supply all your needs..." James Neil, almost ten at the time, heard a discussion on television concluding that having money is necessary for one to be happy. He could not quite go along with that because his experience had shown him differently: "I'm happy," he said, "and I have only \$1.25 to my name."

That seemed an excellent opportunity to point out the blessings of having a fine father as "underwriter" of everything James Neil needed in excess of the buying power of \$1.25. Some child psychologist long ago sold me on the idea that a prime need of a boy is a fine father image. My sons' father creates a terrific image without any help from me, but I am always happy to have the boys' adoration of him and to add in any way possible to the luster of his halo.

So, I pointed out that James Neil, Bobby, Frank, and I could rest easy because Daddy would take care of our needs and would supply as many extras beyond needs as he felt wise.

The talk led to an agreement that our sense of security did not lie solely in the fact that Daddy provides things and stuff. Rather, our joy also lay in the fact that Daddy wants to care for us. The law requires that he provide necessities for us. If he did not love us, he would stop there. But his love for us causes him to provide every possible means toward our happiness. Strangely enough, it is the recognition of his willingness that makes me willing—and I try to teach this same attitude to the boys—to be happy and content. I have heard that love begets love, and I believe that it is true.

Somewhere in all this discussion God's words came to me, "Child, I have underwritten all your needs since before you were born and will continue through all eternity..." My father shall supply all your needs... How many times I have turned to the Lord to utter a need which no one else could fill, and which I would not dare utter to another could he fill it. How many times I have found no power save His sufficient. How many times in the midst of the insecurity of the world I have quieted my heart in the security of God's love—love that provides the necessary salvation and goes beyond it to complete guidance of life. How many burdens I have placed in God's hand because my arms had tired of carrying them. Not once has He said, "All right, I'll carry them while your arms rest." He never hands them back to me, and if I let Him, He eases my heart of them, as well as my arms.

As James Neil's father cares for him, so much more does His heavenly Father care for him, supplying all his needs. And his Mom's, too.

(The writer of this column may be addressed at 316 W. Canal St., Aberdeen, Ms., 39730).

Evangelistic Conference Just Ahead

The time is here for one of Mississippi Baptist's greatest annual meetings. The Evangelistic Conference will be held at Main Street church in Hattiesburg February 1-3.

Every church in the state should endeavor to make it possible for its pastor to attend this conference. There is no meeting of the year which is more important for him. Large numbers of laymen and women also should attend.

Evangelism is the major emphasis of Southern Baptist churches, and of the denomination. No phase of our work is more important, and this meeting is planned to inspire, instruct and challenge in this task which was commanded by the Lord himself.

A great program has been planned by the convention Director of Evangel-

ism, Roy Collum. The key speaker will be Dr. W. A. Criswell, but other outstanding evangelism leaders also will appear. These will be from both within and without the state.

One feature of the meeting will be presentation of the new Southern Baptist lay evangelism program.

The evangelistic conferences in the states, always have been the most inspirational meetings held by Southern Baptists, and Mississippi meetings have been on exception. This promises to be one of the best.

Don't just urge your pastor and evangelism leaders to attend. Make it possible for them to attend by providing for their expenses. It is questionable whether any other investment made this year will bring a larger return.

NEWEST BOOKS

"Set The Church Afire," Says Former SBC President

SET THE CHURCH AFIRE by Wayne Dehoney (Broadman, 156 pp., \$4.50) Former president of the Southern Baptist Convention, one of Southern Baptists' most dynamic preachers, and pastor of one of the convention's great churches, Dr. Wayne Dehoney is a fitting leader to speak to Southern Baptists in this hour, challenging them to begin once more to move forward for God. Few men among us are better acquainted with Southern Baptists and their world program, and few could better interpret our problems and needs. He says "A generation of unparalleled growth gained for Southern Baptists the reputation of 'the miracle denomination of Christendom.' But now we have leveled off! In the churches, many pastors now are engaged in mere housekeeping op-

erations. We are content to be keepers of the aquarium rather than fishers of men. Many congregations that once were 'standing on the promises' are just 'sitting on the promises' at ease in Zion. Dr. Dehoney discusses the problems of the church and its organizations, the program of the churches and denomination, the generation gap, motivations, etc., and makes very practical suggestions for 'setting the church afire.' This book is fascinating; it is probing; it is disturbing; it is practical; and it is challenging. A wide reading among Southern Baptists should stir many to action.

CRUSADING DOWN UNDER by Alan Nichols and Warwick Olson (World Wide Publications, 141 large pages. The story, in picture and text, of the Billy Graham crusades in

Australia and New Zealand. Hundreds of pictures, many of them in full color, and column after column of text telling how God used the Graham team as it presented the claims of Christ to the continent "down under." A book of inspiration, information and challenge.

SIMPLE SERMONS FOR THE MIDWEEK SERVICE by W. Herschel Ford (Zondervan, 104 pp., \$2.95) Another in the famed series of "Simple Sermons" by Southern Baptist Pastors and Evangelist Herschel Ford. There are sixteen messages in this new book and they deal with many subjects which would be most studied either in the prayer meeting or in other church services. The outlining is clear and each message is rich in its use of illustration.

God Promises Strength For All Our Weaknesses

It may be one of the ironies of history that Beethoven could be more widely known from a comic strip than for his Fifth Symphony! Of course, anyone who remembers the first stirring notes of Beethoven's Fifth from the days of Winston Churchill and World War II can still feel the excitement of victory from that courageous man with his stubby fingers held aloft in the famous "V." Modern youngsters ought to know the origin of that sign.

But the irrepressible Lucy Brown of the "Peanuts" family, confronting Schroeder across the toy piano, has taught the magic of Ludwig Van Beethoven to thousands of youngsters. As Lucy put it, "Little by little Beethoven is sneaking around, over and over my mental block."

There's still another heritage, however, of the greater composer, spoken of as perhaps, as his symphonies or concertos, the lesson learned from his deaf-

ness was a temporary impairment of hearing when he was only 26. Four years later he knew it was more serious. "I have avoided all society," he confided to a friend, "because I find it impossible to tell people, 'I am deaf.'"

It was bitter agony for him. As a composer, it was, in his words, "a frightful condition." He wrote of it, "What humiliation when someone heard the shepherd singing and I heard nothing; such incidents almost drove me to the edge of despair, until I was on the point of taking my own life."

Yet, the next 12 years were the most productive of his life. Slowly wrapped in a world of silence, he used the memory and what he could not hear. In that period he wrote eight of his nine symphonies; he completed all five of the great piano concertos, an oratorio, the opera "Fidelio," and the ballet "Prometheus." He could sometimes compose a sonata overnight.

The world does not forget that kind of courage. There are resources within which triumph over defeat or loss.

Testament, Paul called some similar malady his "thorn in the flesh." Nevertheless, he agreed that the grace of God was sufficient to help him be victorious over it.

What are the possibilities in your weak points? This is one of the specialties of religion—not pretending that there are no problems, but affording inner strength to conquer them. Like a tree fertilized by its own broken branches, a man can make his physical and personality weaknesses become an occasion of strength. God promises that kind of power to men who will receive and use it.

It is the constructive use of sorrow. We do not relish being instructed by defeat. But since such experiences are inevitable, it's a matter of how to use them.

"I walked a mile with Pleasure;
She chattered all the way.
But I am none the wiser
For all she had to say."

"I walked a mile with Sorrow,
And ne'er a word said she.
But, oh, the things I learned from her,
When Sorrow walked with me."

The Baptist Record

515 Mississippi Street
Jackson, Miss. 39201

Joe T. Odle Editor
Joe Abrams Associate Editor
Anne McWilliams Editorial Associate
William H. Sellers Bus. Manager

Official Journal of The
MISSISSIPPI BAPTIST
CONVENTION BOARD

W. Douglas...
The Baptist Building
Box 530, Jackson, Miss. 39205
Baptist Record Advisory Committee: Kelly Dampier, Charleston; Paul H. Leber, Moss Point; G. O. Parker, Magee; Bob Ramsey, Tupelo; Purser Hewitt, Jackson; Hardy Denham, Newton.
Subscription \$2.50 a year payable in advance.
Published weekly except one week in July and one week in December.
Second Class Postage paid at Jackson, Mississippi.
The Baptist Record is a member of the Southern Baptist Press Association, the Associated Church Press and the Evangelical Press Association.



The Lost and Found sing out. From left to right they are: Charlotte Griffith, Melva Jo Bryant, Joe

Snow, Tommy Kendrick, Betty Hicks, Dale Osteen, Carol Ricks, and Wanda Cobb.

Lost And Found Witness In New England

By Bill Skutt

For eight college students from Texas, worship last summer was music and drama, from the top of a small truck, in a coffeehouse or in a night club, complete with clamoring patrons.

Dubbed summer mission personnel and sent on a singing and drama tour, along with directors Darrel and Judy Baergen, the group began hammering out a "beat" in the Bible and the "now generation" began to "dig the whole scene."

Credit for the tour's initiation goes to Elmer Sizemore, administrative minister for the Baptist General Association of New England. He had seen a similar group in Houston, Texas, and decided that the tour would be a profitable ministry.

The Baptist General Convention of Texas held try-outs and came up with an eight-member group, none of whom attended the same college. They named themselves the "Lost and Found." The Division of Student Work of Texas sponsored the group's ten-week tour as part of their student mission work.

The name, "Lost and Found" provided the group with a real basis for witness: "Lost and alone in this world was I among men until he discovered me and washed away my sin," said their theme song.

"After we performed for 20 or 30 minutes, we liked to quit and go out and talk to the people," said one of the group. "We hoped that what we sang would make them ask questions about Jesus Christ."

"They would have us come to their tables and talk. They started asking questions about our name and things like this. And we explained that once we were lost and then we found Jesus," one group member said.

The group made their New England debut in front of a night club audience at the Domino Club as part of a crusade sponsored by the Evangelical Division of the Home Mission Board. One of the group told of their experience with one of the other bands there at the same time.

"We sang and they couldn't believe we were talking about Jesus Christ in a night club. The same thing hap-

pened every night with the bands there. We talked to them and they were so overwhelmed by our enthusiasm. One of them said, 'You are so different. There is nothing fake about you, you are so real. And you are so excited about what you are doing that it excites us.' So we talked and we left, one of them came the next week to our new location and brought his wife. He said, 'I want you to talk to her because we want to be excited too. We want to have something like this in our home.'"

The stories continue: a girl confused as to what course her life should follow, a boy thrown out of his home almost nightly by his drunken father, and more. Each night each member had a chance for person-to-person ministry, each night a chance to tell of Jesus Christ.

At the Welcome In, a ministry of the Chelsea Baptist Chapel in Chelsea, Mass. the Lost and Found did a one-week stand. At the end of their stay in the Boston suburb they gave a formal invitation for the first time on the tour. There were 27 professions of faith.

Gore Springs Presents Drama On "Student Night At Christmas"

The youth of Gore Springs Church, Grenada County, presented a "Student Night at Christmas" program December 27, using the theme, "Freedom to Be." A symposium on the theme was given by Bobby Stroud and Martha Gillon.

Presenting a drama, "Onward Christian Soldiers," were Bales Gillon, narrator, Nancy Gillon, Steve Durham, Sandra Stroud, Johnny Ferguson, Curtis Britt, Rita Todd, Don Montgomery, Shirley Marter, Steve Davis, and Lewis Barnett. Bobby Stroud played the trumpet and Peggy Gillon the organ, with Tommy Gillon manning the spotlight. John James read the scripture.

The program, under the leadership of Mrs. Earl Gillon, youth co-chairman, was followed by a reception honoring the young people. Mrs. John M. James, youth co-chairman, was in charge of the reception. Rev. Edgar Harvey is pastor and Tommy Gillon is music director.

Today's Youth

Attention: Young Readers

The Baptist Record devotes a full page to youth, as a regular feature, every four to six weeks. Until now, the page has majored on the news angle, telling of events in which young people have played a part.

We would like to make this your page, and have some articles and opinions from you. We would like to use comments, testimonies, questions and answers, and even pictures, sent in by YOU. Also we would be happy to have suggestions concerning how this page can please and serve you better.

For a starter, we should like to have brief two or three-page articles on these subjects: "What I Appreciate About My Church," "Changes I Would Like to See in My Church," "Why I Want to Go to the College I Am Planning to Attend," or "Why I Chose the College I Am Attending," "Why I Believe in Foreign Missions," "Why I Want to Enter a Certain Vocation," "What Contemporary Music Says to Me," "The Type of Person I Should Like to Marry."

The Baptist Record cannot promise to publish ALL articles received, because of limited space, but several of the best articles on each subject will be chosen for publication. Both high school and college age young people are invited to participate. Let us hear from you!



Clarke Presents "Dust Of The Road"

A one-act religious drama was presented by the speech department of Clarke College in chapel January 5. Miss Juanita West, speech teacher and dramatic coach, directed the presentation, "Dust of the Road." Principal players were, from left, Wanda Purvis, Janet Williams, Wayne Buffington, and Hal Bates. Cindy Peeples, center, in white, was stage manager. This drama was also given by the Clarke students in the statewide Youth Baptist Convention in Jackson during the Christmas holidays.



Bel Aire "Girls In Action" And "Acteens"

GAs are now called "Girls in Action" and "Acteens." Typical of the new organizations are those pictured above, at Bel Aire Church, north of Gulfport in a new subdivision. Workers with this group are pictured: Mrs. Frank Mehrhoff, Mrs. Sidney White, Mrs. Otis Lopusser, Mrs. Louis Jackson, Mrs. Robert Culpepper, and Mrs. James Baber. This is one of the newer churches in Gulf Coast Association.



Student-Runs Home For Handicapped

MERRY-GO-ROUND — Ren Adams, a student at Golden Gate Baptist Theological Seminary, plays with four youngsters staying at the "BIG R" Respite home in Novato, Calif. Adams and his wife, Judy, run the home for physically handicapped and mentally retarded children, who stay two or three weeks at the home.—(BP) Photo by James Lee Young

Unchurched Youths Give Reasons Why German Exchange Student Says Of South, "There Are Really No Strangers Here"

By James Evans McReynolds
Baptist Sunday School Board

NASHVILLE — Involved in drug use, Satan worship and other manifestations of being out of touch with the love of God as revealed through Jesus Christ, ten unchurched youth use, Satan worship and other manifestations of youth, volunteer youth workers and others who serve with youth.

The unchurched youth gave firsthand knowledge of why youth drop out of churches to those attending a seminar entitled, "Leading Youth in Church Training," held at the Church Program Training Center of the Southern Baptist Sunday School Board.

The ten youths who appeared dur-

ing the seminar included four who were once active in the church and are now in the process of a new commitment. Four others had joined the church, but said they were "turned off" and had dropped out. Two had never had contact with any church.

Comments which reflected what the youth workers heard the unchurched youth say to them were recorded by Bob Taylor, consultant, youth work, church training department, Sunday

(Continued On Page 6)

Doesn't Anybody Understand You?

By Ruby Singley

Do you know why Jesus visited Mary and Martha and Lazarus so much? Did you ever wonder why He

was so comfortable and at ease in their home? They loved Him! That is true—they did love Him and we do like to be with those who love us. But that was not the only reason His footprints so often led to their home.

Accustomed to this rush-push age, you think Jesus wanted to get away from the thronging crowds, and the home of Mary, Martha and Lazarus was a kind of hideaway, a restful place away from the noise of the milling crowds and away from the busy town. Their home was a place of quiet and peace and just the spot for a restful evening.

Too, Martha and Mary were probably excellent cooks and housekeepers, and maybe they always had His favorite dishes. I believe Martha and Mary must have made special efforts to prepare meals just the way their Favorite Guest preferred.

But these were not the chief motives of Jesus in frequently spending as much time as possible in His favorite place of fellowship. At the home of Mary, Martha, and Lazarus, Jesus found awaiting Him the supreme love or hearty every human heart. And this is — UNDERSTANDING! They understood Him! And to be understood is the quest and longing of all hearts. No matter his circumstances, his rank, his position—to be understood is the goal of man's searching from day to day.

Understanding does not grow on oak bushes, and is not found around ev-

(Continued On Page 6)

German Exchange Student Says Of South, "There Are Really No Strangers Here"

Eberhard Werner Papsch wonders what a Southern accent is. Who's Papsch? He is a German exchange student from the University of Mainz studying at Mississippi College this school year under an exchange program between the two institutions.

Asked about whether or not he expected to gain a Southern accent from his exposure to the regional dialect he answered, "Goodness, if you could really tell me what a Southern ac-

cent is I could tell you if I think I could have one or not. I really think there is more difference in the North and South of Germany than in the United States."

Eberhard's introduction to the English language came at age nine when he began "high school" in Germany. This high school takes the average German student nine years to complete and encompasses the fifth grade

through the sophomore year in college in the American educational system.

His first contact with the American vernacular was through American Service radio from Berlin. After a comprehensive examination, which awarded him a degree from high school, he made a two month tour of England and spent two years in his country's armed forces before enter-

(Continued on page 8)

Memorial: To A Young Christian

G. N. Robinson, Jr. (pictured) was killed February 10, 1959 in Meridian, while a student at Cooper High School in Vicksburg. He was 19. His parents, Mr. and Mrs. G. N. Robinson, Sr., Rt. 3, Waynesboro, have written the following tribute in memory of the young man, who was an outstanding Christian. His birthday was January 16, 1940.



"The Lord led our son in the path of service to others. The Lord led him not to be preoccupied with selfish ambitions. The Lord taught him to pray effectively, to worship often, and to live in harmony with God's will.

"Our son gave the church his interest, assistance, and presence. He also gave to God's house.

"Our son was always careful as to the kind of sermon his life was preaching to the world each day. God gave our son a right spirit which is essential to all wholesome activities and work.

"Our son did not grieve the Savior by the neglect of His Holy Word. He was often in prayer, and full of humility, and shall never be forgotten by his mother and dad."



Royalty On The MC Campus

Christ McClamroch, (center), the reigning Miss Mississippi, was a visitor to the Mississippi College campus recently. She was welcomed to the Clinton campus by two other state queens, both students at Mississippi College. On the left is Marianne Mullens of West Point, the state's Miss Hospitality. While to the right is Laura Boyette of Jackson, a former Miss Junior Miss. Miss McClamroch was the featured guest during student body chapel services and was honored with a reception in the B. C. Rogers Student Center. (M.C. Photo by Joe Lee)



Reminisce About Rooftop Schooldays

Linda Smith, former Southern missionary journeyman, and the children of Mr. and Mrs. L. Steve Ditmore reminisce about their rooftop schooldays in Peru. Teacher and pupils were reunited during a foreign mission conference at Glorieta (N.M.) Assembly, where Steve, 14, Susan, 11, and Shellie, 6, dressed in Peruvian attire. They are attending schools in the States this year while their missionary parents are on furlough. (Photo by W. Robert Hart)

Top 30 Churches In Music Ministry Enrolment - - 1970

Main St.

Parkway

Daniel



Barnes



Causey



Jones



Webb



Green

Broadmoor

Alta Woods



Grant



Thompson



Myers



Santo

CHURCH	CITY	ENROLMENT	PASTOR	MUSIC DIRECTOR
1. Main Street	Hattiesburg	658	Dr. John Barnes	Bob Jones
2. Parkway	Jackson	633	Dr. Bill Causey	Jimmy Jones
3. Daniel Mem.	Jackson	517	Dr. Allen Webb	Billy Jack Green
4. Broadmoor	Jackson	515	Dr. David Grant	Harry Thompson
5. Alta Woods	Jackson	505	Dr. Charles Myers	Bill Santo
6. Calvary	Pascagoula	457	Rev. Byron Mathis	Mrs. Byron Mathis
7. Fairview	Columbus	448	Rev. Luther Litchfield	Buddy Earwood
8. First Church	Gulfport	448	Dr. John Taylor	Dennis Klinginger
9. First Church	New Albany	441	Rev. William Evans	J. Allen Tyler
10. Forest	Verde	430	Rev. Frank Gunn	James McKirroy
11. Ridgecrest	Jackson	428	Dr. Earl Kelly	Tom Mosley
12. First Church	Pascagoula	419	Rev. Clark McMurray	Graham Smith
13. Calvary	Jackson	392	Dr. Joe Tuten	Dennis Bucher
14. First Church	Meridian	376	Rev. Beverly Tunlin	John Laughlin
15. First Church	Starkville	374	Dr. D. C. Applegate	Paul Adams
16. First Church	Grenada	367	Dr. Gordon Samsing	(Former)
17. First Church	Hattiesburg	356	Dr. Brooks Wester	Vernon Polk
18. First Church	Natchez	335	Rev. Tom Dunlap	James Hayes
19. First Church	Columbus	328	Dr. S. R. Woodson	Major McDaniel
20. Oak Forest	Jackson	327	Rev. Tommy Hudson	Billy Vaughn
21. Hattiesburg	Tupelo	301	Dr. Robert Hamblin	Aubrey Gaskins
22. Hillcrest	Jackson	290	Rev. Maurice Clayton	Dr. Jack Lyall
23. Van Winkle	Jackson	278	Rev. Herman Miller	Daryl Randall
24. First Church	Amory	278	Rev. Dan Morton	Richard Smith
25. First Church	Brookhaven	278	Rev. P. A. Michel	(Former)
26. First Church	Greenville	273	Dr. Perry Claxton	None at Present
27. First Church	Jackson	267	Rev. Larry Rohrman	Kenneth Forbus
28. Oak Forest	Clarksdale	261	Dr. F. K. Horton	Larry Black
29. Tylertown	Tylertown	258	Dr. Johnnie Brigrman	Ray Simpson
30. First Church	Picayune	255	Rev. Charles Evans	David Grimaley
				Hubert Greer

Please report any errors to the Church Music Department, Box 530, Jackson, Ms. 39205

Unchurched Youths Give Reason Why

(Continued From Page 5)

School Board.

The reactions expressed by the youth workers were not necessarily statements which they themselves agreed with, but were what the seminar participants heard the unchurched youth say to them.

Reactions of the youth workers indicated that they heard the youths tell them that they did not want to be programmed or rubber-stamped into a single mold.

The unchurched youths also were saying that adults have pushed the institutional church but have forgotten Christ. They said they wanted to dress as they pleased even in the church.

Seminar participants also heard the young people say that they were dropping out because of insincerity of many church members.

However, as one youth worker expressed it, "The doors are still open." "Our structure is not comfortable for them," one seminar participant said.

"They feel that there is no need for the institutionalized church," another added.

Still another heard a youth say, "Adults are grabbing for every program without considering what God has for us."

The purpose of the seminar was to enable the professional and lay youth workers to construct church training programs that would be attractive and helpful for youth.

"We wanted this seminar to be practical. The youth workers wanted to know what youth are thinking to day, in youth's own language. They have already read the textbook analyses," Taylor said.

"Our department is planning area-wide youth in training workshops in 30 states during 1971. We believe in light of the good response to our program and our literature that more youth are being involved in church training today than in the recent past," Taylor added.

One minister of youth's response to the unchurched youth's analysis of the training situation was, "Youth really want to be trained."

Another said, "There is a much deeper feeling for the Spirit-filled life among the unchurched youth than among many adults."

A desperate need and a longing for love was seen by the youth workers as they listened to the unchurched youth.

The youth leaders found that what appeals to one youth does not appeal to all.

"This told us that we must have variety in our church training programs if we are to attract youth," Bill Bendure, minister of youth, Wyatt Park Baptist Church, St. Joseph, Mo., responded.



Licensed "Witch Doctor"

Dr. Frances Greenway, Southern Baptist missionary physician at Sanyati Baptist Hospital, Rhodesia, models garb of Rhodesian witch doctor. During furlough she is speaking in schools, churches, universities, and camps in 22 states and the District of Columbia. Her outfit, purchased from a witch doctor converted to Christianity, includes a black ostrich feather headdress, goatskin apron, crossbelt of python vertebrae, boar's teeth necklace and earrings, bone bracelets, and zebra mane anklets. The genet pelt hanging from her waist is used as a stethoscope. A curved kudu horn for holding "medicine" can be seen pointing below her skirt; the two small horns contain "medicine for the upside-down mind." The porcupine quill taped under her nose was worn through the pierced nose of the witch doctor. She holds a 15-foot python skin. (Photo by Lawrence Smith, The Ledger-Enquirer Co., Columbus, Ga., BP outlines)

Doesn't Anybody - - -

(Continued From Page 5)

every corner or every bend in the road. Real understanding is rare. Yet, without a doubt, genuine understanding is needed today more than ever.

How wonderful it is to find those who truly understand! It's as refreshing as water to travelers in a desert.

So many times today in our haste, we don't give a person a chance to be understood—we immediately draw our own conclusions. A simple explanation many times would make things clear and understood, and leave true motives revealed, but we often show other people with misunderstanding and leave hurts that we could have prevented with just a little understanding. And I don't know of any other ingredient where so little goes so far, as does true understanding.

It's priceless, and yet does not cost a penny. So many times, even among our friends, we extend our hands holding out meager alms, and withholding the precious million-dollar gift of sincere understanding.

Let's strive from day to day to be a Mary, or a Martha, or a Lazarus, and make an effort to understand. Nothing is more sought for or more desired by hungry hearts. Understanding is a balm, a precious ointment originated in heaven.

Rolling Fork Deacon Dies

Harry G. Carpenter of Rolling Fork died on October 11, 1970; and, First Church, Rolling Fork, has adopted a resolution of appreciation for his Christian life and service.

He accepted Christ as his Savior in 1917, and was baptized into fellowship of First Church, Rolling Fork.

He was ordained as a deacon of First, Rolling Fork, in 1923, and in 1966, was accorded life-time deaconship by his church, Rev. Reese E. Kyzar, pastor.

He served his church as superintendent of Sunday School beginning in 1927, serving continuously until 1954, at which time he became superintendent of the Adult Department of Sunday School, serving there until 1970.

In 1928, he was elected to the Building Committee which led in the erection of the present sanctuary, and in 1929 was elected Trustee, serving intermittently in such capacity until his death, and, He served in earlier years as church clerk and church treasurer.

"Our departed friend's Christian faith was evidenced in his home, business and civic life; his fellowman was enriched by the deep spiritual life and interest of this beloved Christian man," the resolution states.

an electronic organ should sound like an organ



but surprisingly some seldom do. Traditional organ tone was traditionally expensive to achieve, but today Allen offers worshipful, reverent organ tone quality for every requirement, in every price range. See, hear and compare Allen organs yourself. Visit our studio this week.

Allen organs

...exclusively
WERLEIN'S FOR MUSIC
517 E. Capitol Street
Jackson, Miss. 39201

Dr. Claxton, Greenville, To Retire

Dr. Perry Claxton, pastor of Greenville, First Church, has announced his plans to retire at the end of 1971. Dr. Claxton moved to Greenville in 1951 and has seen a growth in his church on every level. Perhaps the most obvious has been the erection and completion of the present church building.

His retirement will mark forty-five years in the ministry and more than twenty years as pastor at Greenville. In his announcement he expressed his heartfelt appreciation to the congregation who had so faithfully and willingly worked with him in these twenty years. He further stated that he was not retiring from the ministry, for he hoped to be a useful preacher for many years.

Dr. Claxton's ministry began during his college days. At that time he pastored the Glen Addie Church, and Alexander Church of Anniston and Calhoun County, Alabama. During his seminary days he was supply pastor for Southside Church, Fort Worth. In 1930 he became pastor of the Acipco Church, and in 1937 he became pastor of the Powderly Church, both of Birmingham, Alabama. In 1942 he was called to the First Church, Talladega, Alabama and from there in 1951 became pastor of First, Greenville.

During his tenure in Mississippi he has served as trustee of Blue Mountain College and as a member of the Christian Education Commission. In 1966 he preached the convention ser-

mon. After the date of his retirement he hopes to continue his ministry in preaching wherever he is needed.

Dr. and Mrs. Claxton will make their home in Greenville.

Nations have been led to borrow billions for war; no nation has ever borrowed largely for education. Probably no nation is rich enough to pay for both war and civilization. We must make our choice. We cannot have both.

—Abraham Flexner

Baptistry Mural Presented To Calvary, Quitman As Memorial To Pastor's Wife, Mrs. W. W. Hayes

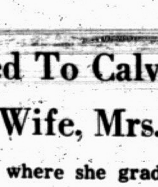
On November 15, 1970, the son and daughter, Jimmy and Francis Coody, of Rev. W. W. Hayes, pastor of Calvary Church, Quitman, presented to Calvary Church a beautiful mural for the baptistry, in memorial to their mother, Mrs. Mallie Marline Foster Hayes, who died August 3, 1970.

Mrs. Hayes, formerly Miss Mallie Marline Foster, daughter of the late Mr. and Mrs. J. R. Foster, was born January 31, 1918, Collinsville, Mississippi, and was reared on a farm in the Martin Community. Her mother died at 54, a victim of cancer. Mrs. Hayes was then nine, and at that early age took complete charge of the household chores.

She attended school at Martin High

Salem Welcomes Pastor

Rev. Riley N. Bomar, originally from Lafayette, Georgia, accepted the pastorate at Salem Church, Leaned, beginning January 3. Mr. Bomar graduated from Southern Seminary on December 18, 1970. He, his wife, and three children, are living on the church field.



Dr. J. R. Davis Resigns First, Batesville

Dr. J. R. Davis, pastor of First Church, Batesville, for almost eleven years, has resigned the pastorate, requesting relief from all responsibilities at the close of the evening services on January 17.

He moved to Batesville Church in March, 1960, from the Melrose Church in Roanoke, Virginia.

The records at First Church reveal considerable progress in the various programs of the church in the past ten years. The records show in 1960 the budget was a little over \$60,000 and in 1970 the budget was \$130,000. Gifts for last year exceeded \$100,000. The property value has increased approximately \$200,000 to \$750,000. This increase in-

cludes the building of two new residences for staff members and the erection of a beautiful modern sanctuary with additional educational space including a choir room, music studio, and church parlor. The adjacent pieces of property have been purchased, giving the church ample off-street parking space. Membership in the church has grown from a little over 800 to over 1200. Mission gifts from the church have more than doubled, with the main emphasis on the Cooperative Program.

Dr. Davis says he is not retiring from the ministry but only from the responsibilities of the pastorate after 38 years. He will be giving his time to interim pastorate, supply work, and revivals and he may be reached at his home at DeKalb, Route 1, telephone number 743-2303.

Deacons and other members of First Church, Batesville have adopted a resolution of appreciation for Dr. and Mrs. Bates. In part, it follows: "Now for nearly 11 years, Dr. and Mrs. J. R. Davis have served as pastor and spiritual leaders of our church.

They have served every member of our church in a most compassionate way, with their sincere love, concern, and well-being for every family and member of First Church, Batesville. Dr. Davis is one of the most intellectual scholars of the Bible in the state of Mississippi, as well as in the South, also being a scholar in Greek and several other languages. Dr. and Mrs. Davis have been faithful to our church and community and have led many hundreds of people to Christ. Dr. Davis is a pastor who believes and lives each word of the Bible.

Dr. Davis first came to our church in 1959, and he has been a tremendous presence since Dr. and Mrs. J. R. Davis first came to our church.

"Mrs. Davis is one of the most loved and cherished people we have ever known, who is loved and respected by every member of our church as being an untiring, faithful and dedicated wife, as well as superb Sunday School and Training Union teacher."

ATTENTION BAPTIST RECORD SUBSCRIBERS WHO ARE COVERED UNDER MEDICARE

Here's Why You NEED "United's" GUARANTEED RENEWABLE Supplementary MEDICARE BENEFITS!

MC-5-1

PRE-EXISTING CONDITIONS COVERED after 6 month waiting period, provided such pre-existing conditions are declared on the application and are not excluded by Waiver.

UNDER "MEDICARE"

- YOU MUST PAY the first \$60 of the initial Hospital Charges.
- YOU MUST PAY the extra cost of a Private Room if you prefer a Private Room.
- YOU MUST PAY extra Hospital Charges for Extended Hospitalization from the 61st to the 90th Day.
- YOU MUST PAY extra Hospital Charges for Extended Hospitalization from the 91st to the 365th Day.
- YOU MUST PAY extra charges for Registered Nurse in Hospital.
- YOU MUST PAY extra cost of Nursing Home from 21st to 100th day.
- YOU MUST PAY extra costs of Blood Transfusions.
- YOU MUST PAY costs of Ambulance Charges.
- YOU MUST PAY 100% of the first \$50 plus 20% of the subsequent Medical Charges in Hospital in most instances.

This up-to-date version of SUPPLEMENTARY "MEDICARE" BENEFITS will help you pay the "gaps" in "MEDICARE" coverage when you need such help most - in the Hospital.

Hospital costs are going UP and UP. Few people can afford to run the risk of being their own insurance carriers. Let this modern SUPPLEMENT to "MEDICARE" policy bring you some financial help when you NEED it.

ALL PLANS UNDERWRITTEN BY
UNITED FIRE INSURANCE COMPANY

(Licensed and in good standing in Miss.)

Serviced By

GREENHILL INSURANCE ASSOCIATES, INC.

Serving More Than 20,000 Miss. Policyholders. Company Cannot Raise Your Premium Unless All Contracts Of Same Type Are Increased in Your State.

GREENHILL INSURANCE ASSOCIATES, INC. BR-1
P. O. Box 2426 - Phone 352-4049
Jackson, Mississippi 39205

Please see that I receive complete, free information about the above plan.

Name Age

Address

City

Phone Occupation

Many Of Jesus' Parables Devoted To Teaching About The Kingdom Of God

By Clifton J. Allen
Matthew 9:14-17; 13:31-33, 51-52;
Mark 4:26-29

Many of Jesus' parables were devoted to teaching about the kingdom of God. From them we learn about the reality of the kingdom, the value of the kingdom, the principles of the kingdom, and the certain victory of the kingdom. From these stories, drawn from the laboratory of life, we discover deep meanings about the God-man relationship and the God-world relationship. We also discover deep meanings about what Christ means to the world, how the power of God in Christ is at work in the world, and how Christians can become faithful servants of Christ in the world. In our lesson we are to study about the nature of the kingdom of God. As we come to understand better what the kingdom is like, we ought to give



it a stronger devotion. The Lesson Explained
JOY AND NEWNESS (Matt. 9:14-17)
Jesus made true religion inward and morally corrective. Therefore, Jesus aroused the bitter hostility of the hypocritical religious leaders; and he was even misunderstood by friends and followers who failed to understand who he was and the truth he proclaimed about the kingdom of God. On occasion, some disciples of John the Baptist came to Jesus to ask why his disciples did not fast. Jesus answered their question with a parable. The implication was that his presence with the disciples was occasion for joy, for celebration. There could be no justification for fasting while he was with them. He seemed to anticipate his death when he said the bridegroom would be taken away. Then there would be real reason for sorrow, even fasting. What Jesus was really saying was that he had come bringing light and life and joy into the world. He went on to say that the religion of which he him-

self was the essence and the power was much more than a new patch on an old garment, something added to the religion of Judaism. The old system was utterly unable to contain the new life and new truth inherent in Christ. The new wine of his salvation could not be contained in old wine-skins. The life Jesus offered to men was one of joy and newness, even the life of God — something radically different from the rules and traditions taught by the rabbis and cherished by the Pharisees. The reign of God became a new reality on earth in the person and power and salvation and teaching of Christ.
GROWTH AND IMPACT (Matt. 13:31-33, 51-52)
The mustard seed declares that the kingdom of God is marked by growth. At first, the movement started by Jesus seemed as tiny as a mustard seed. But the life and power of God were in it. It was to grow, by way of illustration, even to becoming a tree. Some see in the birds nesting in the branches of the tree a reference

to the Gentiles coming into the fold of the kingdom (Ezek. 31:6), and the joy and security of all who come into the kingdom. But the central truth of growth is uppermost. The kingdom is an illustration of the pervasive power of the kingdom of God; its power makes an impact on the life of the world. Though heaven is sometimes a symbol of evil, there is no reason to press this meaning on the parable which obviously illustrates the positive impact of the rule of God in the lives of men and the impact of their influence for good. The centuries since Jesus was on earth are a marvelous testimony of this truth.
MYSTERY AND POWER (Mark 4:26-29)
There is something about the kingdom of God like the growth of seed from the sprout to the plant to the harvest. This process is marked by mystery and power. In the course of time the seed becomes a harvest of grain. The processes inherent in the rule of Christ in human hearts operate in like manner. Spiritual power is at

work. It works according to the mystery of God's grace and purpose made effective by his Spirit. We are not to conclude that the power of God works in human experience automatically. God's power works because of his initiative and sovereignty but always in relation to man's free response. The coming of the kingdom of God will involve the wondrous mysteries of the saving work of Christ, the mighty working of his spirit, the witness of his church, and the return of the Lord.

Truths to Live By

The kingdom of God is now. — An exceedingly important aspect about the nature of the kingdom of God is its present reality. Jesus declared that the kingdom of God is at hand. We are confronted now by the fact of the kingdom of God, by the reality of the rule of Christ, by the blessed privilege of experiencing the freedom and joy of the kingdom, by the stern warning of Jesus that whoever puts

his hand to the plow and looks back is not fit for the kingdom of God, and by his tender encouragement to humble ourselves like children, "for of such is the kingdom of God." Because the kingdom of God is in our midst now, our first duty is to seek "first the kingdom of God, and his righteousness." All that we do to express our faith in God, and to serve the needs of mankind in Christ's name will contribute to the coming of the kingdom of God in the earth.
Christians are meant to be examples of the nature of the kingdom. — The rule of Christ cannot be separated from the wondrous forgiveness of Christ, the saving power of Christ, freedom in Christ, and joy and strength through Christ. To accept the rule of Christ is to receive the Spirit of Christ, and hence to have his companionship and guidance and help. Joy and peace and courage and humility and unselfishness and compassion and strength and victory are to mark the Christian, because he is a servant of the kingdom of God.

SUNDAY SCHOOL LESSON: LIFE AND WORK

Jesus Goes Through Samaria, Talks With Woman At Well, About Living Water

John 4:1-42

By Bill Duncan

There have been many conversations around the well at the city of Sychar but none ever so historical or any more important. This was not staged as a story. However, Jesus said he had to pass through Samaria. It was more than just the shortest route. Jesus felt a divine compulsion to seek an opportunity for witnessing to a Samaritan, one despised by his own race. When Jesus and his disciples came to a resting place, a well, the weariness forced Jesus to remain there while the disciples went into the city to buy food. While Jesus was resting



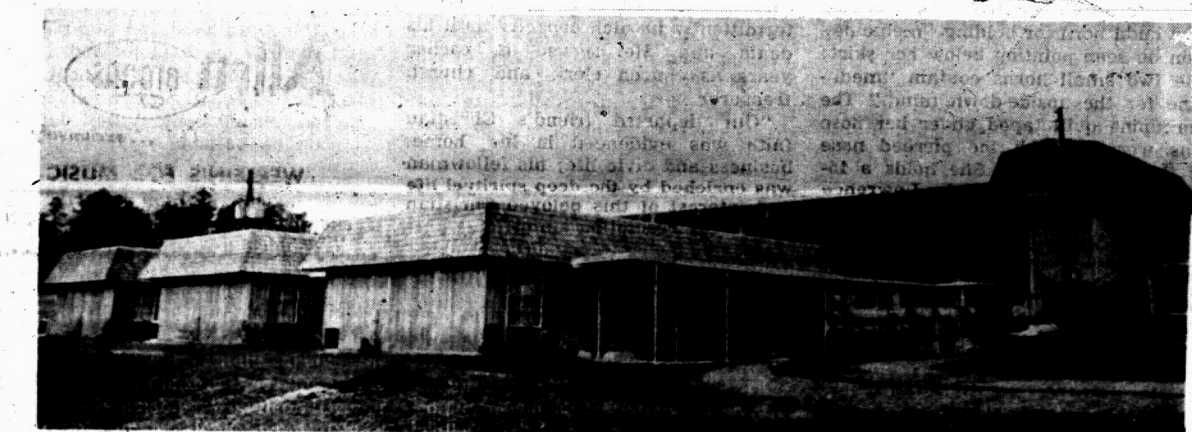
ing a woman came to draw water at the noon hour. There in the daily routine living a conversation began. However, it was not customary for a stranger to ask a woman for any favor or service. The fact that Jesus was alone with the woman made the situation more unusual. Then why was the woman alone? Why did she come at noon to get water when all the other women had come when it was cooler? No doubt the circumstances of her life made her unusual but there she was, confused, hurt by her own sin, and ready to be freed from them. "Give me to drink," said Jesus. The question of Jesus brought a response of interest as to whom Jesus was.

"Living Water" was a subject that even groused a sarcastic question on her part. "Who do you think you are?" No one needs to be surprised at her reaction. The whole encounter seemed unusual. But Jesus did not answer her question of sarcasm but let her answer it for herself later. But soon distrust was removed when Jesus said, "The water would be in him a well of water springing up into everlasting life." The idea that he would do something for her caused her to realize that he was different. Sir, indicates the beginning of a change in her attitude. "Sir, give me this water, that I thirst not, neither come hither to draw." This shows that she wants what Christ can do for her. The curiosity needed to be answered. From this one can learn how to deal with needful people. Paul Little, in his book, *How to Give Away Your Faith*, gives seven principles for diplomatic witnessing. (1) You have to contact others socially. (2) Establish a common interest. (3)

Arouse curiosity. (4) Don't rush things. (5) Cultivate, don't condemn. (6) Don't get sidetracked with secondary issues. (7) Bring your listeners face to face with Jesus Christ. "Jesus could have opened His conversation with the woman at the well by saying, 'Lady, I am the Messiah. I have you pegged! If He had done so, the woman probably would have written Him off as some kind of religious nut.' After Jesus was able to arouse curiosity her interest was heightened by the fact that he knew a lot about her. When he told her to go and bring her husband, she was honest and said, 'I have no husband.' When he revealed the fact that he knew her sinful state, she turned the conversation to a big question. Sometimes if people can trust you with one subject they will ask a deeper question or talk of a deeper subject. To the Samaritan there

was no other place to worship except on their religious mountain. This was the biggest argument of that day. She wanted to know about God. How to worship, etc. At least, this is what Jesus answered. "God is a Spirit; and they that worship him must worship him in spirit and truth. The people who worship in the truth of God's word in the manner prescribed by God know God. The woman then said that one day the argument would be settled when the coming Messiah would reveal the truth about everything. It was not so amazing that Jesus would speak to a woman but that he revealed Himself to her as the Messiah. "I that speak unto thee am He." Jesus seldom identified Himself as the Christ to anyone. But this sinful woman of the despised Samaritan met the Christ that the world would have loved to know. This was done when he brought her face to face with her need.

A few months ago, I attended the funeral of a great uncle who was a wonderful conversationalist. I could sit and talk with him for hours. So many of us have lost the art of conversation. We talk all the time, but we like to talk about ourselves too much. It is also that we have lost interest in others and what they have to say. We need people who in their ordinary conversation will witness about the Lord and what he has done for them recently. People are reacting to high pressure evangelism. At the same time, people are interested in their spiritual needs but will not admit it. There are many ways of learning how to win souls for Christ, but it all begins with a vital spiritual experience. We need an attitude of expectancy to discover interested people. In any group or with any person the Christian should ask the question, "Lord, is this the one in whom you are working?"



Woodville Heights, Jackson, To Dedicate New Adult Education Buildings

Woodville Heights Church, 1100 Cooper Road, Jackson, will hold special services dedicating new adult education buildings Sunday, January 24, at 5 p. m. Dr. W. Douglas Hudgins will be the speaker.

Dr. Hudgins, executive secretary, Mississippi Baptist Convention Board, is well known to this congregation.

MC Receives Shell Grant

Mississippi College has received a \$1500 donation from the Shell Companies Foundation, Incorporated, under its Shell Assists program it has been announced.

Dr. Lewis Nobles, president of the college, said Mississippi College was one of a number of privately supported colleges or universities to receive the grant.

The 1971 donation makes the twelfth consecutive year that Mississippi College has been invited to participate in the program. Funds from the gift have been used to aid faculty members in professional advancement and the purchase of specified science equipment through the years.

Divided into three \$500 grants, Shell stipulated that the first \$500 be placed in the general budget funds for use as the college president sees fit. The second \$500 is to be used for general faculty development, while the third \$500 grant is for additional professional development of individual faculty members.

CHURCH NEEDS PEWS

Union Baptist Church, Scott Co., is in need of 18 or 20-10 foot used pews. Contact Mrs. Rushing, Treasurer, Rt. 4, Forest, Miss. Phone 625-8123. Rev. Parks Ware.

BIBLES REBOUND & REPAIRED

Write for free literature. Also repair. Mr. Ramirez & Sons Book Mfg., Box 1880, Odessa, Texas.

At a price Any Church Can Afford

Write or call WAGONER BROS. MFG. CO. Phone: 605-2466 Booneville, Arkansas

For Colds take 666

Write for free literature. Also repair. Mr. Ramirez & Sons Book Mfg., Box 1880, Odessa, Texas.

The church reaped the benefit of this man's concern during the days following the tornado, as he appeared on T.V. and radio to tell the story of the church's great loss at that time.

(Woodville Heights Church was leveled in the same tornado that destroyed Candlestick Park Shopping Center in Jackson several years ago.)

The three small buildings to be dedicated, along with connecting covered walks, form a complex designed for the use of the adult educational program of the church. Maximum use of space and minimum cost was achieved by this particular design.

Style of architecture and materials were chosen to blend with the existing building.

Following the service in the auditorium, there will be a reception and open-house. Guests and members are invited to inspect these new facilities.

An ounce of church is worth a pound of police court.

Grumblers don't work; workers don't grumble.

The mule can't kick and pull at the same time; neither can a church member.

Harland's Creek (Holmes): February 7-10; Rev. Mike Willoughby, pastor; Rev. John Hilburn, pastor of McDowell Road Church, Jackson, evangelist; Mrs. Jean Willoughby, pianist; Mrs. Norris Hearn, organist; regular services on Sunday; services through the week at 7:30 p.m.

Harland's Creek (Holmes): February 7-10; Rev. Mike Willoughby, pastor; Rev. John Hilburn, pastor of McDowell Road Church, Jackson, evangelist; Mrs. Jean Willoughby, pianist; Mrs. Norris Hearn, organist; regular services on Sunday; services through the week at 7:30 p.m.

Harland's Creek (Holmes): February 7-10; Rev. Mike Willoughby, pastor; Rev. John Hilburn, pastor of McDowell Road Church, Jackson, evangelist; Mrs. Jean Willoughby, pianist; Mrs. Norris Hearn, organist; regular services on Sunday; services through the week at 7:30 p.m.

Harland's Creek (Holmes): February 7-10; Rev. Mike Willoughby, pastor; Rev. John Hilburn, pastor of McDowell Road Church, Jackson, evangelist; Mrs. Jean Willoughby, pianist; Mrs. Norris Hearn, organist; regular services on Sunday; services through the week at 7:30 p.m.

Harland's Creek (Holmes): February 7-10; Rev. Mike Willoughby, pastor; Rev. John Hilburn, pastor of McDowell Road Church, Jackson, evangelist; Mrs. Jean Willoughby, pianist; Mrs. Norris Hearn, organist; regular services on Sunday; services through the week at 7:30 p.m.

Harland's Creek (Holmes): February 7-10; Rev. Mike Willoughby, pastor; Rev. John Hilburn, pastor of McDowell Road Church, Jackson, evangelist; Mrs. Jean Willoughby, pianist; Mrs. Norris Hearn, organist; regular services on Sunday; services through the week at 7:30 p.m.

Harland's Creek (Holmes): February 7-10; Rev. Mike Willoughby, pastor; Rev. John Hilburn, pastor of McDowell Road Church, Jackson, evangelist; Mrs. Jean Willoughby, pianist; Mrs. Norris Hearn, organist; regular services on Sunday; services through the week at 7:30 p.m.

Harland's Creek (Holmes): February 7-10; Rev. Mike Willoughby, pastor; Rev. John Hilburn, pastor of McDowell Road Church, Jackson, evangelist; Mrs. Jean Willoughby, pianist; Mrs. Norris Hearn, organist; regular services on Sunday; services through the week at 7:30 p.m.

Harland's Creek (Holmes): February 7-10; Rev. Mike Willoughby, pastor; Rev. John Hilburn, pastor of McDowell Road Church, Jackson, evangelist; Mrs. Jean Willoughby, pianist; Mrs. Norris Hearn, organist; regular services on Sunday; services through the week at 7:30 p.m.

Harland's Creek (Holmes): February 7-10; Rev. Mike Willoughby, pastor; Rev. John Hilburn, pastor of McDowell Road Church, Jackson, evangelist; Mrs. Jean Willoughby, pianist; Mrs. Norris Hearn, organist; regular services on Sunday; services through the week at 7:30 p.m.

Harland's Creek (Holmes): February 7-10; Rev. Mike Willoughby, pastor; Rev. John Hilburn, pastor of McDowell Road Church, Jackson, evangelist; Mrs. Jean Willoughby, pianist; Mrs. Norris Hearn, organist; regular services on Sunday; services through the week at 7:30 p.m.

Harland's Creek (Holmes): February 7-10; Rev. Mike Willoughby, pastor; Rev. John Hilburn, pastor of McDowell Road Church, Jackson, evangelist; Mrs. Jean Willoughby, pianist; Mrs. Norris Hearn, organist; regular services on Sunday; services through the week at 7:30 p.m.

Harland's Creek (Holmes): February 7-10; Rev. Mike Willoughby, pastor; Rev. John Hilburn, pastor of McDowell Road Church, Jackson, evangelist; Mrs. Jean Willoughby, pianist; Mrs. Norris Hearn, organist; regular services on Sunday; services through the week at 7:30 p.m.

Harland's Creek (Holmes): February 7-10; Rev. Mike Willoughby, pastor; Rev. John Hilburn, pastor of McDowell Road Church, Jackson, evangelist; Mrs. Jean Willoughby, pianist; Mrs. Norris Hearn, organist; regular services on Sunday; services through the week at 7:30 p.m.

Harland's Creek (Holmes): February 7-10; Rev. Mike Willoughby, pastor; Rev. John Hilburn, pastor of McDowell Road Church, Jackson, evangelist; Mrs. Jean Willoughby, pianist; Mrs. Norris Hearn, organist; regular services on Sunday; services through the week at 7:30 p.m.

Harland's Creek (Holmes): February 7-10; Rev. Mike Willoughby, pastor; Rev. John Hilburn, pastor of McDowell Road Church, Jackson, evangelist; Mrs. Jean Willoughby, pianist; Mrs. Norris Hearn, organist; regular services on Sunday; services through the week at 7:30 p.m.

Harland's Creek (Holmes): February 7-10; Rev. Mike Willoughby, pastor; Rev. John Hilburn, pastor of McDowell Road Church, Jackson, evangelist; Mrs. Jean Willoughby, pianist; Mrs. Norris Hearn, organist; regular services on Sunday; services through the week at 7:30 p.m.

Harland's Creek (Holmes): February 7-10; Rev. Mike Willoughby, pastor; Rev. John Hilburn, pastor of McDowell Road Church, Jackson, evangelist; Mrs. Jean Willoughby, pianist; Mrs. Norris Hearn, organist; regular services on Sunday; services through the week at 7:30 p.m.

Harland's Creek (Holmes): February 7-10; Rev. Mike Willoughby, pastor; Rev. John Hilburn, pastor of McDowell Road Church, Jackson, evangelist; Mrs. Jean Willoughby, pianist; Mrs. Norris Hearn, organist; regular services on Sunday; services through the week at 7:30 p.m.

Harland's Creek (Holmes): February 7-10; Rev. Mike Willoughby, pastor; Rev. John Hilburn, pastor of McDowell Road Church, Jackson, evangelist; Mrs. Jean Willoughby, pianist; Mrs. Norris Hearn, organist; regular services on Sunday; services through the week at 7:30 p.m.

Harland's Creek (Holmes): February 7-10; Rev. Mike Willoughby, pastor; Rev. John Hilburn, pastor of McDowell Road Church, Jackson, evangelist; Mrs. Jean Willoughby, pianist; Mrs. Norris Hearn, organist; regular services on Sunday; services through the week at 7:30 p.m.

Harland's Creek (Holmes): February 7-10; Rev. Mike Willoughby, pastor; Rev. John Hilburn, pastor of McDowell Road Church, Jackson, evangelist; Mrs. Jean Willoughby, pianist; Mrs. Norris Hearn, organist; regular services on Sunday; services through the week at 7:30 p.m.

Harland's Creek (Holmes): February 7-10; Rev. Mike Willoughby, pastor; Rev. John Hilburn, pastor of McDowell Road Church, Jackson, evangelist; Mrs. Jean Willoughby, pianist; Mrs. Norris Hearn, organist; regular services on Sunday; services through the week at 7:30 p.m.

Harland's Creek (Holmes): February 7-10; Rev. Mike Willoughby, pastor; Rev. John Hilburn, pastor of McDowell Road Church, Jackson, evangelist; Mrs. Jean Willoughby, pianist; Mrs. Norris Hearn, organist; regular services on Sunday; services through the week at 7:30 p.m.

Harland's Creek (Holmes): February 7-10; Rev. Mike Willoughby, pastor; Rev. John Hilburn, pastor of McDowell Road Church, Jackson, evangelist; Mrs. Jean Willoughby, pianist; Mrs. Norris Hearn, organist; regular services on Sunday; services through the week at 7:30 p.m.

Harland's Creek (Holmes): February 7-10; Rev. Mike Willoughby, pastor; Rev. John Hilburn, pastor of McDowell Road Church, Jackson, evangelist; Mrs. Jean Willoughby, pianist; Mrs. Norris Hearn, organist; regular services on Sunday; services through the week at 7:30 p.m.

Harland's Creek (Holmes): February 7-10; Rev. Mike Willoughby, pastor; Rev. John Hilburn, pastor of McDowell Road Church, Jackson, evangelist; Mrs. Jean Willoughby, pianist; Mrs. Norris Hearn, organist; regular services on Sunday; services through the week at 7:30 p.m.

Harland's Creek (Holmes): February 7-10; Rev. Mike Willoughby, pastor; Rev. John Hilburn, pastor of McDowell Road Church, Jackson, evangelist; Mrs. Jean Willoughby, pianist; Mrs. Norris Hearn, organist; regular services on Sunday; services through the week at 7:30 p.m.

Harland's Creek (Holmes): February 7-10; Rev. Mike Willoughby, pastor; Rev. John Hilburn, pastor of McDowell Road Church, Jackson, evangelist; Mrs. Jean Willoughby, pianist; Mrs. Norris Hearn, organist; regular services on Sunday; services through the week at 7:30 p.m.

Harland's Creek (Holmes): February 7-10; Rev. Mike Willoughby, pastor; Rev. John Hilburn, pastor of McDowell Road Church, Jackson, evangelist; Mrs. Jean Willoughby, pianist; Mrs. Norris Hearn, organist; regular services on Sunday; services through the week at 7:30 p.m.

Harland's Creek (Holmes): February 7-10; Rev. Mike Willoughby, pastor; Rev. John Hilburn, pastor of McDowell Road Church, Jackson, evangelist; Mrs. Jean Willoughby, pianist; Mrs. Norris Hearn, organist; regular services on Sunday; services through the week at 7:30 p.m.

Harland's Creek (Holmes): February 7-10; Rev. Mike Willoughby, pastor; Rev. John Hilburn, pastor of McDowell Road Church, Jackson, evangelist; Mrs. Jean Willoughby, pianist; Mrs. Norris Hearn, organist; regular services on Sunday; services through the week at 7:30 p.m.

Harland's Creek (Holmes): February 7-10; Rev. Mike Willoughby, pastor; Rev. John Hilburn, pastor of McDowell Road Church, Jackson, evangelist; Mrs. Jean Willoughby, pianist; Mrs. Norris Hearn, organist; regular services on Sunday; services through the week at 7:30 p.m.

Harland's Creek (Holmes): February 7-10; Rev. Mike Willoughby, pastor; Rev. John Hilburn, pastor of McDowell Road Church, Jackson, evangelist; Mrs. Jean Willoughby, pianist; Mrs. Norris Hearn, organist; regular services on Sunday; services through the week at 7:30 p.m.

Harland's Creek (Holmes): February 7-10; Rev. Mike Willoughby, pastor; Rev. John Hilburn, pastor of McDowell Road Church, Jackson, evangelist; Mrs. Jean Willoughby, pianist; Mrs. Norris Hearn, organist; regular services on Sunday; services through the week at 7:30 p.m.

Harland's Creek (Holmes): February 7-10; Rev. Mike Willoughby, pastor; Rev. John Hilburn, pastor of McDowell Road Church, Jackson, evangelist; Mrs. Jean Willoughby, pianist; Mrs. Norris Hearn, organist; regular services on Sunday; services through the week at 7:30 p.m.

Enters Evangelism

Rev. Thomas Cox entered full-time evangelism on January 1, after serving as a pastor for 15 years in Alabama, Missouri, and Louisiana.

A graduate of Samford University, Birmingham, Ala., and New Orleans Seminary, he conducted 108 revivals during the past 15 years. During these, hundreds of decisions were made for Christ.

Mr. Cox can be contacted at the following address: Tom Cox Evangelism Association, 2220 Talheim Drive, Birmingham, Ala. 35216 (phone 822-2492).

OLD BIBLES REBOUND
A price, binding and style to meet every need. Quality workmanship guaranteed. Write for illustrated price folder.
"Internationally known specialists"
NORRIS BOOKBINDING CO.
Box 305-C — Greenwood Miss. 38930

TWO SYMBOLS OF QUALITY



... the Gold Medalion, assuring homeowners of modern living at its finest ... and Reddy Kilowatt, symbolizing an investor owned company Helping build Mississippi.

MISSISSIPPI POWER & LIGHT
Helping Build Mississippi

Capital FLORAL
COMPANY, INC.
Phone FL 5-2471
LAWSON & AMITE
Progressive since 1957

PASTORS, MAY WE HELP YOU EXTEND YOUR MINISTRY?

When your church member's troubles (marriage, family, faith loss, grief, confusion, personality conflicts, etc.) exceed your facilities or time available; we will be glad to accept your referral for "depth" pastoral counseling and help. (We also utilize psychological testing for normal persons who are in need of deeper insight into personal problems.)
NON-CLINICAL

BIBLE-CENTERED COUNSELING
(Both Groups and Private)

A non-denominational arm of the church in therapy and support—only one step beyond the immediate church family.

THE RELIGIOUS COUNSELING CENTER OF MISSISSIPPI
Suite 512, The Woodland Hills Bldg., Jackson, Miss. 39216—Phone 363-1154

A non-profit agency of The Mississippi Religious and Pastoral Counseling Fds., Inc.

A non-profit agency of The Mississippi Religious and Pastoral Counseling Fds., Inc.

A non-profit agency of The Mississippi Religious and Pastoral Counseling Fds., Inc.

A non-profit agency of The Mississippi Religious and Pastoral Counseling Fds., Inc.

A non-profit agency of The Mississippi Religious and Pastoral Counseling Fds., Inc.

A non-profit agency of The Mississippi Religious and Pastoral Counseling Fds., Inc.

A non-profit agency of The Mississippi Religious and Pastoral Counseling Fds., Inc.

A non-profit agency of The Mississippi Religious and Pastoral Counseling Fds., Inc.

A non-profit agency of The Mississippi Religious and Pastoral Counseling Fds., Inc.

A non-profit agency of The Mississippi Religious and Pastoral Counseling Fds., Inc.

A non-profit agency of The Mississippi Religious and Pastoral Counseling Fds., Inc.

A non-profit agency of The Mississippi Religious and Pastoral Counseling Fds., Inc.

A non-profit agency of The Mississippi Religious and Pastoral Counseling Fds., Inc.

A non-profit agency of The Mississippi Religious and Pastoral Counseling Fds., Inc.

A non-profit agency of The Mississippi Religious and Pastoral Counseling Fds., Inc.

A non-profit agency of The Mississippi Religious and Pastoral Counseling Fds., Inc.

A non-profit agency of The Mississippi Religious and Pastoral Counseling Fds., Inc.

A non-profit agency of The Mississippi Religious and Pastoral Counseling Fds., Inc.

A non-profit agency of The Mississippi Religious and Pastoral Counseling Fds., Inc.



Dr. Bill Bright



Dr. Henry Brandt

SOUTHEASTERN PASTORS' & LAY INSTITUTE FOR EVANGELISM

LAKE YALE BAPTIST ASSEMBLY

MARCH 1-6, 1971

You are invited to hear these internationally known speakers:

TRAINED LAYMEN ARE REVOLUTIONIZING CHURCH OUTREACH!!

IN-THIS COUNTRY

First Baptist — Jacksonville, Florida
Baptisms increased from 215 to 334 in 12 months.

ON THE MISSION FIELD

Bolose Baptist Church — Haiti, W. I.
Church attendance increased from 400 to 800 in four weeks following Lay Training.

This can happen in your church.

TRAINING MAKES THE DIFFERENCE!

Please send me information for attending the Southeastern Pastors' and Lay Institute for Evangelism, March 1-6, 1971

NAME _____

ADDRESS _____

CITY _____

STATE _____ ZIP _____

MAIL THIS TO: Lay Institute for Evangelism

P. O. Box 5707

Jacksonville, Florida 32207

A service to Churches by the Lay Ministry of Campus Crusade for Christ International, San Bernardino, California 92404

DEAF MAN DESIGNS TINY HEARING AID—OFFERS FREE MODEL

(adults only) (non-working)
A remarkably tiny all-in-the-ear hearing aid has been designed by a man who has been hard of hearing for nearly ten years. This small device has no dangling cords. No separate transmitting units. Just slip it in your ear and hear again as nature intended. Due to the use of transistors, the user cost is extremely low. The instrument weighs only 1/4 oz. Hardly noticeable, yet very powerful.
FREE. Actual size, non-working model of the new hearing aid is available to you. No cost or obligation of any kind. It's yours to keep.

THESE MODELS ARE FREE WHILE THE LIMITED SUPPLY LASTS—

Devotional

More Precious Than Fine Jade

By Anna Washburn McWilliams, Editorial Associate
The Baptist Record

Psalm 118:4-7

Last year in Taipei, for the first time in my life, I entered a Buddhist temple and with wide-eyed dismay watched the crowds worshipping there. An open court was bordered on each side by a section of the gilded, ornate, colorful temple. In the court were dozens of Chinese people preparing food for their gods, or for the spirits of their ancestors—for Buddhism has an elaborate system of idols. The worshippers may bring the foodstuff from home, we were told, or buy it at the temple. They leave it for a certain length of time in the court on long tables, and later return to reclaim it. However, on particular days of the year, all the food is left there for the poor and the hungry. Those poor who eat this food promise that if ever they find prosperity they will bring to the temple twice the amount of food that they took away.

Somewhere behind the scenes someone was striking a gong with great enthusiasm. Thick, acrid smoke saturated the air, from the burning incense in two big black pots. At one end of the court stood a tall bronze statue of Buddha. Many set fire to long, slender joss sticks in the heat of the incense pots, then carried them over to the statue to wave before the idol.

A woman, holding two wooden discs, knelt before the Buddha, and tossed the discs into the air to land before the statue. By the way the discs landed, on flat or curved sides—she would know, she thought, how Buddha would answer her prayer.

My ears pulsed with the thunderous echoes of the gong. My nostrils burned from the harsh smoke of the burning incense. And my heart ached as I remembered the words of the Psalmist: "Their idols are silver and gold, the work of men's hands. They have mouths, but they speak not; eyes have they, but they see not; they have ears, but they hear not; noses have they, but they smell not; they have hands, but they handle not; feet have they, but they walk not; neither speak they through their throat."

On a bus near the gates of Expo '70, in Osaka, Japan, a young student, a Buddhist, explained, "We clap our hands to awaken the gods." A young woman from Mississippi, a Christian, answered, "I don't have to awaken my God, for he never sleeps."

To the Chinese, no substance is so precious as jade. This stone has been used to fashion tools and weapons, musical instruments, and very beautifully carved decorative objects. Ground into powder, it has even been employed as a medicine. Though usually thought of as green, jade comes in different colors. Hundreds of years ago the colors of jade were classified into nine groups: "black as in deep water, blue as in indigo, foam, green as in fresh moss, emerald as in kingfisher's feathers, yellow as in steamed chestnuts, vermilion as in cinnabar, purple as in congealed blood, jet black as in ink, white as in mutton fat, and mottled with red and white streaks."

In the old days in China, when a child was born, he would be given a piece of jade, called his birth jade, sometimes in a necklace, ring, or bracelet. When couples married they would exchange birth jades, meaning, "I give my life to you."

My God sees and hears and understands. To me, he is more precious than fine jade. Christ gave his life for me — and for you. As Frances Havergal so beautifully expressed it:

"I gave my life for thee, my precious blood I shed,
That thou might ransom be, and quickened from the dead;

I gave, I gave my life for thee; what hast thou given for me?
I gave, I gave my life for thee; what hast thou given for me?"

The ultimate in goodness was the man who had taught and lived what it meant to be under the rule of God completely—and then had been killed because he dared to do so.—Malcolm Tolbert in *Walking With the Lord*, a Broadman book.

Names In
The News

Rev. and Mrs. Larry Rohrman, pastor and wife, First Church, Jackson, have received an invitation from the U. S. Senate and House of Representatives to attend the 10th annual National Prayer Breakfast with The President of the United States and Mrs. Nixon, and other national leaders. Both plan to attend the breakfast which will be Tuesday, February 2, at 8 o'clock in the International Ballroom, Washington Hilton Hotel, Washington, D. C.

Silver Springs Church, Route One, Oskya, votes on January 2, to license Donnie Earl Bond to the full gospel ministry. Mr. Bond is married to the former Dimple Conerly of Oskya and they have two sons. He is presently enrolled as a student at Southwest Junior College of Summit. According to the Silver Springs pastor, Rev. Elton Moore, Mr. Bond is available for supply preaching, interim pastorate or pastoral work.

Ronald Lee Windle, a first-year student in Clarke College, was ordained to the gospel ministry on December 6, by Lawrence Church Newton County, Rev. Wayne Stynes, pastor. From Monroe, Pa., he served in the Air Force for more than three years. He was licensed by Sharon Church, Wichita, Kansas, in January, 1970. Serving on the ordaining council, in addition to Pastor Stynes, were Rev. Holmes Carlsie, Forest, superintendent of missions for Scott County, L. C. Hay, Jr., pastor, and the New Zion Church, Scott County, where Ron is pastor; and Dr. O. P. Moore, Rev. H. Street, and Rev. Paul Brown, all of Clarke College. Mr. Brown preached the ordination sermon.



Rev. Dan Kong, president of Hawaii Baptist Convention, congratulates Baptist lay woman Barbara L. Nelson upon her selection as Hawaii's "Outstanding Young Woman of the Year for 1970". Mrs. Nelson is principal of Hawaii Baptist Academy in Honolulu.

Rev. and Mrs. Paul E. Roaten, missionary appointees who have completed orientation at Calaway Gardens near Pine Mountain, Ga., were scheduled to fly Dec. 28 to Costa Rica (address: Apartado 10240, San Jose, Costa Rica) for a year of language study. A Mississippian, Roaten

Derrell Billingsley, native of Prattville, Alabama, has joined the staff of First Church, Kosciusko, as minister of music and youth. Mr. Billingsley is a graduate of Troy State College, Alabama, and Southern Seminary, Louisville, Kentucky. He has 12 years experience in choir work, only recently com-

ing from three years' service with Miami Springs Church, Miami, Fla. He served for two years as music director for Miami Baptist Association, as a member of Florida Singing Men 1968-70, and as a clinician for Junior Music Week at Lake Yale Baptist Assembly. He is married to the former Vateria Hester of Montgomery, Alabama and they have three children.

The New Orleans Baptist Theological Seminary will present Miss Beatrice Collins, organist, and the Seminary Choir, under the direction of Dr. Eugene Brasher, in a dual concert at 8:15 p.m. on Tuesday, January 26, in the Seminary Chapel. Miss Collins, organist at the Seminary will play several contemporary organ selections by Leo Sowerby, Paul Hindemith, and Olivier Messiaen in the opening portion of the concert. The Seminary Choir will present "Behold, the Glory of the Lamb," a contemporary oratorio by Talmage W. Dean. The choir will be accompanied by an orchestra composed of members of the New Orleans Symphony Orchestra.

Dr. Herschel H. Hobbs will continue a series of sermons on human suffering in his "Baptist Hour" radio messages during February. In "The Death of an Infant," on February 7, he will speak to parents on how to cope with the grief of losing a child. "The Enemy Become a Friend," February 14, will discuss death and how this one-time enemy has been changed to a friend for the Christian. The problem of "Dealing with Doubt" will be discussed in the February 21 message; and "Beauty for Ashes," the February 28 sermon, will focus on God's promise to salvage something worthwhile and beautiful from the lives of those who trust Him.

Rev. E. D. Estes, of 4838 Woodmont Drive, Jackson, retired pastor, still has the Sunday School attendance pin given to him 73 years ago when he was seven years old. On December 17, 1970, he entered Baptist Hospital in Jackson, with heart failure. Mrs. Estes reports, "He has improved under the wonderful care received and we hope he will return home soon." Mr. Estes, who was state evangelist for the Mississippi Baptist Convention, 1938-1946, is author of the tract, "Are You Trusting Jesus for Personal Salvation?" and "Are You True to God's Holy Word?" He has distributed 80,000 copies of this tract, some being mailed to Vietnam, Japan, and other countries. He is a member of Broadmoor Church, Jackson, Dr. David Grant, pastor.



Larry Haslam (left) of the Church Recreation Department, Sunday School Board, Don Hammonds (center) Secretary of the Home Mission Board's Department of Special Mission Ministries, and John

McBride (right) Associate Director of Association Services pose before emblem of a new fellowship for Christian campers, "Campers on Mission." (HMB Photo)

Fellowship Begun For Christian Campers

ATLANTA — Initial announcement of formation of a fellowship of Christian campers, Campers on Mission (COM) was made here recently. Sponsors of the new organization are the Southern Baptist Home Mission Board and the Church Recreation Department of the Sunday School Board.

Campers on Mission hopes to motivate Christian campers to seek out each other and join to minister to the needs of other campers on the grounds.

The organization is the brain child of the Board's Department of Rural-Urban Missions which specializes in resort ministries. "We desire that this operation will have a definite contribution in winning people to Christ and in lifting the moral and spiritual atmosphere of camp grounds," John McBride, assistant secretary of the Department said. "We know how important this can be because of past experiences."

McBride claims that organizations such as COM are valid because of the growing number of people who camp regularly and because the Christian's ministry goes with him everywhere. "The Christian faith finds expres-

sion in many ways. But there is not enough emphasis on just being Christian," McBride explained. "We want to emphasize being Christian and that our being Christian will cause us to witness and minister. It's akin to practicing the presence of God."

The only pre-requisites to membership are an interest in camping and a desire to share one's faith. Each member will receive two reflective emblems. The emblem features a circle, which signifies the eternal existence of God; a four pointed star, his creation; and a fish, representing his new creation, Christ. It was designed as a conversation piece, McBride said.

Members will also receive two mail-outs a year from the Church Recreation Department and the Board featuring hints on camping as well as studies in evangelism and the theology of leisure, and case studies and personal testimonies of other Christian campers.

The Church Recreation Department will collaborate with the Board to plan conferences and rallies for COM members and will also merchandise all items — shoulder patches, sweat shirts, tracts — related to the organization. These will be sold in Baptist

Book Stores.

Persons interested in membership in Campers on Mission should write

MC To Offer Third Program For Seniors

A unique academic program allowing high school seniors the opportunity of "tuning in" to college life will again be offered by Mississippi College this summer.

The third annual College Program for Senior (CP'S) will run June 7 through July 14 according to Dr. Phil McCarty, assistant professor of religious education and coordinator of the program.

Dr. McCarty said the program is open to high school students who have completed their junior year and are interested in getting the feel of college life before actually becoming a collegian.

The program, initiated in 1969, has grown in number each year and last year three states were represented. The participants spend 37 action-filled days at Mississippi College, taking a regular load for a summer term plus a special non-credit seminar in the afternoon. They are housed in air-conditioned residence halls on campus.

the Department of Special Mission Ministries, Home Mission Board, for more information.

Tuition for the program is free, with the only cost to the student being a charge of \$125 for room and board during the five-week program.

Enrollees take two three-semester hour academic courses in either history, English, mathematics, speech, art, or language along with a special non-credit seminar involving both Bible and philosophy in the Division of Religion. Full college credit is given provided the student attends Mississippi College following high school graduation.

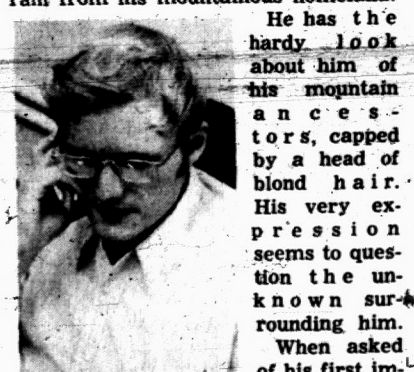
In addition to the classroom and seminar session, there are planned discussion groups, field trips, and various social activities planned by the coordinator for student activities and the intramural director.

Dr. McCarty said the seminar is limited to 25 participants and that the deadline for making application is May 15. Those wishing to enter the program should contact Dr. McCarty as soon as possible.

German Exchange Student Enrolled at MC

(Continued From Page 5)

Logically enough, Eberhard is an English major, but his foreign travels have induced him to take up geography as a second major. He is fascinated by the striking contrast in terrain from his mountainous homeland.



He has the hardy look about him of his mountain ancestors, capped by a head of blond hair. His very expression seems to question the unknown surrounding him.

When asked of his first impressions of this country, he replied with better control of the English language than the average American, that he found the country very different for the first two weeks, and then all the strangeness began to seem entirely natural.

To the question of why he chose Mississippi College and the South he said, "Well it seemed as though everyone was going North, so I decided to go South where the influence of

Europe would not be as great, and besides I don't like much cold weather."

As to his impression of the people in the South he said, "The people are very friendly — quite a difference from other foreign countries. There are really no strangers here."

Eberhard, by his own admission, has a mind more analytical than creative. His interest in English is scientific one. He wants to explore origins, as well as mutations and standards in the English language.

"The privilege of college in Germany is less frequent than in the United States," he stated, "Only those

who plan to teach or enter special fields seek degrees. Besides, the German high school becomes the equivalent of the American freshman and sophomore years in college."

According to Eberhard the average German businessman goes without a college education. Comparing the American and German economic systems he said, "We don't like the risk of the capitalistic system. We like a very low rate of inflation. At a 2% unemployment rate everyone gets excited. If you have an economic problem in Germany you will have a social one."

Your Invitation to :
Peace of Mind

What could happen if you died today without having made a Christian will?

May I take just a moment to answer that very disturbing question?

If you have not prepared a will your wife probably will not be permitted to handle even very personal affairs without a court order. Checking accounts and safe deposit boxes could be closed to her. She might find it necessary to seek appointment as legal guardian of her own children. Disturbing, isn't it?

Before being allowed to administer the children's estate your wife could be forced to post an expensive bond. She could be required to obtain court approval of her administration of their estate each year until the youngest child reached maturity. Disturbing? Yes, but even more disturbing is the fact that if her death occurred at the same time as yours, your children could become wards of the court. Disturbing, isn't it?

And what about your support for the causes of Christ? Without a Christian will, causes that are so important to Him could be neglected by you. Tithes and gifts from your estate could be forgotten. The tremendous needs of a lost world could go unnoticed. Disturbing, isn't it?

But it doesn't have to be. Your Baptist Foundation representative will be happy to discuss with you and your attorney your desire to have a truly Christian will.

This is your invitation to contact him today.

THIS IS YOUR INVITATION TO PEACE OF MIND.

JANUARY-MAKE YOUR WILL MONTH

- Please send information on
- ☐ making a Christian will.
 - ☐ setting up a living trust.
 - ☐ missionary, educational, and benevolent causes which could be remembered in my will.
 - ☐ I would appreciate a visit from a foundation representative (without cost or obligation).

MISSISSIPPI BAPTIST FOUNDATION, INC.
Rev. Carey E. Cox, Executive Secretary
P.O. Box 530
Jackson, Mississippi 39205

NAME _____
ADDRESS _____
CITY _____
STATE _____ ZIP CODE _____
TELEPHONE NO. _____